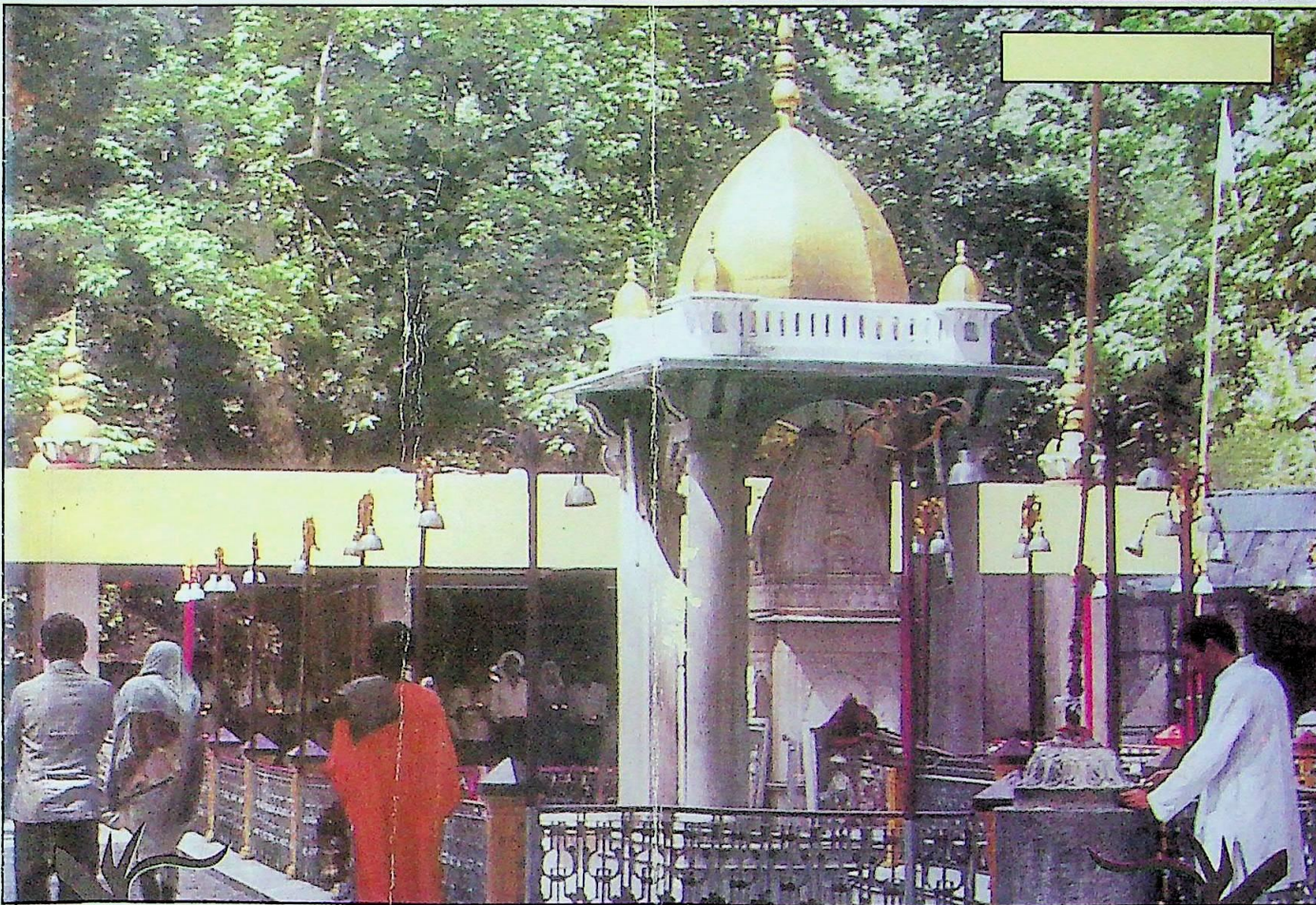
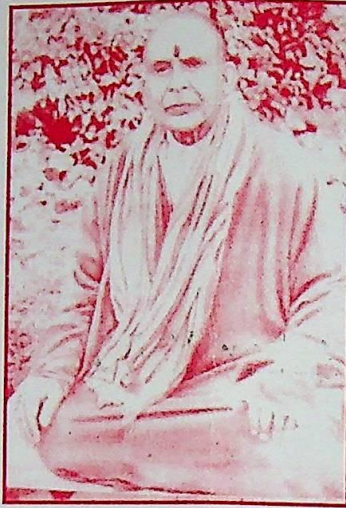
KSHIR BHAWANI TIMES

क्षीर भवानी टाइम्स

October 2000

SANT AT RATNIPORE SWAMI MAHADEV KAK JI

It was a pleasant and inspiring experience to meet the saint at Ratnipore (Pulwama) for the first time. We were three persons. He was serene and dazzling with radiance. In his presence we had the feeling as if we were in the company of an elevated Rishi who was an embodiment of the Lord Shiva Himself. He was very kind, courteous and hospitable. He was sitting in the veranda of two-storeyed hut built for him by his disciples and was known as **Mahadev Ashram***.`

"Noble Self, could you be gracious enough to direct me to keep my mind on an even keel so as to enable me to handle my day to day affairs in life", I asked.

Among other things he said "Man is always confronted with a host of questions and he should clear those doubts without any hesitation and find the truth. Well, you must realize that mind is the embodiment of the universe. There is nothing outside one's own mind. Mind is the Lord of conscious activity of life. In fact it contains the seed of the cosmic consciousness and the best form to achieve the objective of life is to yield one's mind to the Lord in a state of desirelessness. Any desire even of salvation is a hindrance.

The self can be happy with a happy family. A seven-member family is a good one and constitutes, father, mother, wife, son, brother and sister besides the self. In this family role of the father is to have tolerance, to forgive his mother and give peace to his wife. Likewise son has been compared to truthfulness and the bother/sister to compassion. He who holds these members of the family dear is the greatest saint, a Yogi who has to fear none.

He summed up :

1. Shun fear and desire, likes and dislikes ;
2. All humanity is one and all religions are branches of the divine unity ;
3. Be impartial in day to day dealings in life ;
4. Have a philosophy of life, penetrate and seek to achieve the goal ;
5. Never rest, be active and have no self pitty ;
6. Wash your malice of mind with the soap of surrender to Lord and drop the dross by dips and contacts in the company of saints ;
7. Be contented.

After spending an hour or so in the company of the great luminary, unknown to many, we in humility bowed our heads with reverence and left the place. His sayings are still fresh in my memory.

**A new Ashram jonitly in his name and the name of his Guru has recently been built at Palora Jammu and is named as Swami Vidhyadhar Mahadev Ashram.*

(ML Chaku)

C–504, 22/6 Dwarka, New Delhi–45

क्षीर भवानी टाइम्स
KSHIR BHAWANI TIMES

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IN THIS ISSUE

ENGLISH SECTION

हिन्दी भाग

काऽशुर हिसुॅ

FROM PRESIDENT'S DESK

Dear Sisters and Brothers,

Namaskar,

The legislation for formation of a Shrine Board for holy Amar Nath Shrine has been passed by the J&K Legislative Assembly and the board will be constituted in due course of time. There is an urgent need for a unified approach on behalf of the community leadership to this issue as holy Amar Nath Shrine is the holiest shrine of Kashmiri Hindus. The Shrine was under the control of Maharajas during Dogra rule and later under Dharmarth Trust governed by the descendents of Maharaja Hari Singh. Kashmiri Pandits working in Dharmarth Trust Kashmir were directly and indirectly looking after it till 1990.

A piquent situation has arisen for last 3 years. An organisation called Amar Nath Nyas in Jammu was framed to counter terrorist threat of stopping the pilgrimage to Amar Nath. All lent support to it to strenghten the efforts of nationalist Hindu forces. However last year a broad based community was formed under chairmanship of Sh. Tilak Raj Sharma, President V.H.P. consisting of 73 members to take legal control of yatra. All members belonged to Hindu Biradari of Jammu. There was not a single representative of any Kashmiri Pandit organisation or nominee.

Now the community has to put a claim for genuine representation in running the affairs of Board as the offering at shrine board can be utilised for the beautification of shrine as well as socio-educational and economic welfare and upliftment of the Kashmiri community on the pattern of Mata Vaishno Devi.

Therefore I appeal to the intelligent religious and political leaders of the community to rise to the occasion and represent to the State Govt. about the rights of Kashmiri Pandits in the Shrine board affairs. In fact I would prefer the religious leadership to give a lead to the community and convene a meeting as early as possible.

TRILOKI NATH KHOSA

(President)

Editorial

Return to Kashmir

Some of the front line organisations of Kashmiri Pandits are clamouring for a separate Kashyap State/Homeland without realizing that the ground is slipping underneath at a brisk pace. As per the statistics of Deputy Comm. Srinagar more than 70% urban property particularly in posh urban localities, shops, and business establishments have already been sold. Most of the shops in Budshah chowk and Lal chowk area have changed hands. In the other districts 20—30% of orchards and agriculture lands have also changed hands. Even the KP's who stayed back in the valley have started selling properties sensing unabated violence with no reprieve in sight.

There should have been an honest effort on the part of the community leaders to educate people about the fall-out of such desperate sales in terms of political future of the community. It this trend of distress sale continues, there will be no property in the name of KP's in the Kashmir province in the next five years. Also it reflects that the community is no more interested to cling to slogans. There is a feeling that the grip on the valley is slowly and steadily being loosened clandistinely by the forces inimical to KPs. We are becoming a party unwillingly to the grand design of Kashmiri Muslims. They will shortly come out with hard statistics to disclaim our rights.

It is not in the valley alone that the majority community wants to get rid of the displaced KPs but some agencies in Jammu are also working in close co-operation with Kashmiri bureaucratic and political masters to cut at the roots of this community. That is why not a single appointment of a KP in govt services in Jammu, even from those who migrated before 1990, has taken place for a decade. Conditions are being created wherein KPs are forced to migrate from J & K State as a whole. The utterances of Jammu Mukhti Morcha and J. J. S. F. are a clear warning about the shape of things to come. The demand of Jammu Statehood will lead to KP exodus in the same way as demand for independent Kashmir culminated in the displacement of KPs. The euphoria in press with a few statements does not alter boundaries. Hard strategy, political resolution and will of the people associated with strong governmental support pave the way. Presently we lack all of it. Hope for a better tomorrow.

—A.K. BRAROO

READING BETWEEN THE LINES

—Prof. M. L. Raina

There are things of which we are consciously conscious, and again there are things of which we are mostly subconsciously conscious ; the latter which, when examined minutely, reveal facts in their stark clarity which otherwise lie clothed in half truths, leading to our misconceptions about them. Some of these, in the shape of statements and assertions have been handed to us down the generations. We have accepted them as mechanically as a child commits to memory the multiplication tables, for instance, by rote, without his having even the slightest idea of what they signify.

Without much meandering, we will as a specimen, take the wraps off a common social practice, and see for ourselves what it actually conveys, contrary to its conventional shade of meaning. When we come across someone known to us, a relative, a friend or an acquaintance, we, as per force of habit, greet him or her with pointed enquiries like "Hello! How do you do ? How's your father ? Mother OK ? Children all well ?" to name only a few. First comes the customary salutation (the necessary prefix to such intimate queries)— "Good morning"! or Good afternoon!" or Good evening" or ..... depending on the time of the encounter. Then follow the earnest and anxious enquiries. Such personal questions, reverberating down the generations, are, so we are told, common courtesies which underline concern we are supposed to show in the society for all those who are connected with us in one way or the other. These form a part of the social obligations, rather 'social diplomacies' to be precise, for ensuring a pleasant social rapport to get going otherwise untenable fabric of social web. So far so fine.

It is of utmost interest to note that the "affectionate enquiries mentioned above point to certain subtleties of human existence without our being concious of them. "They are however, connected with our conscious portion of the mind remotely through the subconscious levels wherein they have been lying embedded from ages. These courteous enquiries assume a hitherto unknown dimension when it dawns upon us that these come, in a subtle and imperceptible fashion, from the 'grooves' of the subconscious mind, and point to something deeper than meets our conscious mind. Sometimes simple words hold in their bosom deep phiosophical meanings. So do our enquiries of concern. The poignant secret behind these affectionate queries we make routinely is a deep-seated fear that is etched on the human psyche. It is the fear of uncertainties of different hues that are inseparably juxtaposed with the paraphernalia of our earthly existence. Inherent in the enquiry you make of a person, which touches on his health and general well being (which comes from your subconscious mind) is the deeply entrenched apprehension that anything, with an unsettling effect, can happen any time, any where and without any notice. Nothing is certain. Everything remains in an unpredictable flux.

ON THE REFLECTIVE SIDE

Man, it appears, has no control over the interplay of some unseen and mysterious forces despite his being "the crown of creation'. These may keep him in place or knock him off as the whim takes them. The only certainty of life is the element of uncertainty that hovers over man like the Damocle's sword.

God, who presides over the destinies of mortals, is believed to be kind, merciful and bountiful. Who can say no to that. Facts are facts. But it is equally true that the unfortunate component of randomness has been tagged with life as a catastrophic appendange. Human events are chancy and there seems to be no security against the shattering mishaps that abruptly overtake helpless human beings. One is obliged to wonder if God plays dice. May be he does. May be He does not. Who can say ? May be, there is method in his randomness which passes human understanding, limited as it is. All such speculative deductions can lead one nowhere, because all Divine dispensations are clouded in mystery. Those who know that they know, actually know not what they know, unless they have crossed all the 'hurdles' for knowing what one must know. Divine secrets are all God's province and no one can easily cross its bounds.

It is not any aberration of the mind which impels many to share the view that "we are to fates, as flies are to wanton boys/ they kill us for their sport." This view-point is based on the painful realities of life decay, death, misery, torture, tension, unexpected swings of fortune, heavenly visitations and so on. But God is gracious and merciful. May be His bounty and kindness are concealed in such seemingly buffets of fate ; and the fault lies with us, and our treacherous ignorance which blinds us to the "kind-cruelty" of the Almighty. Again there are people who share the view of the bard who claims that "God is in Heaven and all is well with the world". This is an encouraging comment on God's dealings with the humans in that it, like many other observations, seeks to justify "the ways of God to man."

It is not out of context to observe here that it is an erroneous belief that the pessimistic and the optimistic outlooks on life, as hinted above,run parallel to each other with contradictory overtones. Pessimism, generally associated with negative thinking, is as sound a philosophy as optimism is.Both are, contrary to popular belief, complementary to each other. The one points to certain hard and harsh realities of life and the other prepares us to take these in our stride without much grumble. It should not take us long to realise that both pessimism and optimism in essence point to the shifting sands of human existence, the one does it overtly and the other covertly.

Coming back to the starting point, we are so much dogged by the uncertainties of life that we can't be sure if all will be well with us, and more importantly, for how long. We simply live from moment to moment each moment being loaded with the notorious uncertainty..... "Samaan Sao Baras Ka, Pal Ki Khabar Nahi" (we hoard things for a hundred years,but can't say how the next moment will shape itself for us). When for example we wish people well the probability of their being unwell at any point of time is taken for granted. Again, when we wish somebody a happy and safe journey, in the

back of our minds is the lurking fear that anything untoward (God forbid) can happen. Uncertainties take the wind out of the sails of our life, anytime that suits them. That is the tragedy of existence,from a common man's angle, philosophies to the contrary notwithstanding.

There are philosophic assertions that neatly explain away the tormenting incertitude of life, but these can't eliminate it.

The world will go on, propelled by the omnipotent but invisible force, with its jolts and jerks, twists and turns, regardless of who lives and who dies. So will our 'affectionate enquiries' go on ceaselessly, purporting our concern for others. But these will stay with us an painful reminders of the uncertainties of human events. It is not given to humans to change the shape of things. All that we can hope to do is to play our preordained roles, in all situations, as long as this enigmatic drama of life lasts, with all its admixture of ugly features. Let us also play our wonted game of "Hello! how do you do ?" with its instant reward of "Fine, Thank you", and give God the pleasure of having the last laugh.

"THOU CARNAL BEAUTY—THE WINE"

—Mrinal Kaul 'Martand'

Ye are loved ab imo pectore,
Thy roguish conduct perhaps much more
O, Jester ! the impertinent buffoonery
of thy mien,
The beautyof which lies here in its pean.
Beauty engenders fascination,
That bewitches the "lovely creation" ;
Thee, the satiator of my libidinous desire,
The enchanter of my ardent passionate fire;
I, who am fond of carnal beauty of thine,
Fetch me the cup of thy beauty—the wine.
'Beauty is truth, truth beauty.'
Ye, the possessor of perennial beauty—
Why to mourn ?
I relish to be in thy sojourn.

—St. Stephen's College,
Delhi—7

Mohan Lal Kashmirian a legend in his own lifetime

—*Dr. J. L. Tiku*

The first Kashmiri Pandit to visit western countries in modern times was Pandit Mohan Lal Kashmirian more than 165 years ago. He was bright, handsome, young and a student of Delhi Mission College established by the East India Company in the year 1828. I took notice of Mohan Lal in the Discovery of India, authored by Pandit Nehru, in my school days.

However, there were not much details other than that Mohan Lal went as a Persian interpreter with Sir Alexander Burnes to Central Asia. My curiosity to know more about this remarkable Kashmiri turned into an obsession and it was left for my son to collect the books authored by Mohan Lal from various sources and places in the country as also books which made references to the outstanding qualities of head and heart of this legendary Pandit of the early part of 19th century. Pandit Mohan Lal was born at Delhi in 1812 A.D. and belonged to Zutshi family. His grandfather Raja Maniram of Kashmir migrated to Delhi in early part of 18th century and held a high rank with a considerable estate at the court of Mughal Emperor Shah Alam 11 (1759-1806). This estate was very large with considerable value and was held till 1824 by the family. However, this estate along with similar estates with the Mughal courtiers was confiscated by the East India Company. Rai Brham Nath alias Rai Budh Singh, the father of Mohan Lal, was also an accomplished Persian scholar and was employed by Mountstuart Eliphinston as his Persian secretary. Rai Brham Nath understood the power of East India Company, Calcutta as an emerging power in India and with his interaction with the top elite of the company in Calcutta he foresaw the importance of English language in the days to come in the Indian Civil Service. Accordingly, he admitted his son in the Delhi College, which previously functioned as Persian college, for prosecuting English language course for a period of three years under C. E. Trevelyn, its first Principal. The number of students was six and Mohan Lal was one of them. Mohan Lal had already acquired considerable proficiency in written and spoken Persian language and formally qualified from Delhi College in 1831. Mohan Lal endeared himself so much to Charles Trevelan, his teacher and assistant to Charles Metcalfe the Resident of Delhi, who later became the Governor General of India, that he introduced Mohan Lal to the top elite of British bureaucracy and his interaction with Sir Alexander Burnes fetched him the post of Persian Secretary to Burnes at a young age of 19 years. Mohan Lal became the chief interlocutor with the chieftains of various states of Punjab, Sind, Bhawalpur, Kabul,

Persia and other countries of Central Asia and principally looked after the furtherance of British interests. Mohan Lal was highly valued for his acumen, wit, humour and command over Persian, English and Hindi and his cool statecraft. He moved to Afghanistan and Central Asia as Persian Secretary of Alexander Burnes (1831-1834) and second time as Agent at Kabul in Anglo-Afghan war during 1836-1842, when for a brief period he was imprisoned by the local authorities at Kabul and received very harsh and cruel treatment from Afghans.

Mohan Lal and his party started their journey to Kabul and Central Asia on 18th December 1831 and stopped enroute at Panipat, Karnal, Ambala, Ludhiana, Lahore, Rawalpindi, Margala, Peshawar, Jalalabad and arrived at Kabul on 1st May 1832. The journey was usually performed during the day and the mode of transport was pony and the mileage covered was 15 miles. Mohan Lal was meticulous in recording day's events in a diary, recording important events, significant meetings with important persons, local geography, produce, composition of the population, important religious places. He states that Jalalabad had a sizeable Hindu population and a lofty temple of Gorakhnath which was visited by people on festive occasions. At Lahore the party had an audience with Maharaja Ranjit Singh on 18th January 1832. Before a meeting with the Maharaja the party was met by the General of the army who was French and a fellow Kashmiri Dewan Ajudhia Nath. It will be pertinent to mention here that in his first journey Mohan Lal carried a Kashmiri Hindu cook to look after his preparation of meals in the journey so as not to lose his caste, which, however, in later travels he dispensed with. Dewan Ajudhia Nath did his best to persuade the Pandit to give up the arduous journey at such a young age, so, also did the Prime Minister of Maharaja, Aziz-u-Din. However, Mohan Lal did not change his programme. Maharaja Ranjit Singh offered him a better job in his Raj which the latter declined. The Maharaja presented the Pandit a costly shawl and a cash award. Ranjit Singh is reported to have been very friendly with British. He went a few steps ahead to receive Alexander Burnes and Dr Gerard and made both sit on golden chairs. Mohan Lal describes Maharaja as a thin man, with only one eye, the other eye being red and inflammed due to either too much use of opium/drinking. Ranjit Singh is reported to have unusually long beard which reached his navel. Jammu Rajas, Dhian Singh, Suchet Singh and Gulab Singh were reported to be very close to Maharaja and nothing could be got done in Ranjit Singh's court without their consent. While holding court Ranjit Singh would make Hira Singh the teen aged son of Dhian Singh to sit by his side on a chair, while seating Dhian Singh on floor. About Kabul Mohan Lal says it could not compare at all with Delhi in its grandeur in buildings, splendour in architecture, lay

out of roads and gardens. However, markets at Kabul were full of merchandize. Hindus numbered about 2000 in 1832 and were mostly shopkeepers.

The party spent first 3 weeks of May 1832 in Kabul where they were cordially received by the Amir Dost Mohammed Khan. On May 23rd the party reached Bamian famous for its tall carved Hindu images. As per prevalent belief with local people then the images were carved by the wandering Pandavas of Mahabharta fame during their exile in the area. Taimur is reported to have exhausted much of his energies in dismantling the Hindu images but failed. By the end of June the party reached Bokhara. During his sojourn in Bokhara Mohan Lal observed that Hindus and Jews also lived in Bokhara but by a decree they were not allowed to mount on horsebacks, not to tie a turban or to tie a cloth or shawl as waist band. They instead wore a particular cloak and skin cap, which distinguished them from Muslims. It was common for Hindus and Jews to be publicly abused and humiliated, which they had to bear patiently. By the end of July Burnes quitted the company and moved to Caspian and Mohan Lal and Dr Gerard continued their journey. Herat and Persia then were engulfed in hostilities and Mohan Lal's good offices were utilized as a go between to settle the issue. A royal audience was granted by His Highness Abbas Mirza of Persia and Mohan Lal conferred the award, the Knight of the Persian Order of the Lion and Sun by the Crown Prince in appreciation of his efforts. Mohan Lal was back in Delhi by March 1834. He was feted and honoured by the British bureaucracy and contributed various articles to the Asiatic Society of Bengal. He was received by the Governor General Lord Bentinck before being given a new assignment of British Agent at Kandhar. He was presented to the Mughal Emperor Akbar II (1806-37) by the British Resident who honoured Mohan Lal with a royal robe and a jewelled turban. However, his own people felt jealous of the attention he was getting from the company. On his next assignment Mohan Lal was also to act temporarily as political agent for 7 months at Bhawalpur and study the area around Multan, Dera Gazi Khan and Sind. Mohan Lal carried his next assignment with credit and recognition. However, during his second assignment in the Afghan territory British became fearful of Amir Dost Mohd Khan who displayed his independant character and wanted to replace him by a puppet Shah Shuja who was living in exile at Ludhiana. The entire move was directed towards lessening Russian influence in the area. Mohan Lal held Shah Shuja in contempt. In the British effort to replace Dost Mohd Khan the Amir of Kabul Mohan Lal was consulted by the Govrnor General and deputed to Multan to enlist support of the local chieftain in transport of supplies. In his second assignment to Kabul Mohan Lal was conferred with the order of Durrani Empire. During the conflagrations in Kabul the

invading British army lost many forces and a number of officers were imprisoned. Mohan Lal was also imprisoned. Mohan Lal describes his ordeal,"I was forced to lay down and a couch placed on me on which people are jumping and beating me I an pinioned and a heavy stone is placed on my back, red pepper is burnt before my nose and eyes." However, he was soon released from the prison by the good offices of his Qazal bash friends. The British garrison returned to India and Mohan Lal also returned. The returning army was received by the Governor General at Ferozepur and MohanLal received an encouraging nod from the Governor General.The British enacted an agreement with Amir Dost Mohd Khan and he was restored to the Kabul throne. Amir requested Mohan Lal for a meeting at Ludhiana after he had mended his fences with the British. Both had a one to one meeting as Dost was a great friend of Pandit, who admired the Dost for his qualities of head and heart. Mohan Lal has written two volumes in English on Amir Dost Mohd Khan which are prized references on the events in Afghanistan in early part of 19th century. Mohan Lal stayed at Ludhiana for a year and had a reunion with his brother Kidarnath. Mohan Lal was assigned to NWFP agency in January 1843. However, he was involved in a debt while on his second assignment to Kabul in raising funds for the purchase of supplies for the British Forces on authorization from the company. The debt was to the extent of Rs. 1 Lakhs. Major George Broad Foot the British agent on the NWFP hated Mohan Lal's ascendancy in the British Bureaucracy. Mohan Lal retired and left for London on July 18, 1844 boarding a steam frigate Semiramis owned by the East India Company. The ship developed a crack and sailed back to Bombay on July 30th. Mohan Lal boarded the replacement Ship Sesos Trio. Mohan Lal enroute visited Aden, Cairo, Alexandria, Malta, and reached England on 16th September. On arrival in England Mohan Lal was overwhelmed by the warmth and honour bestowed on him by his friends and well-wishers which included Sir Claud Wade, Charles Trevelyn, Lord Ashely. Sir Claud Wade put his English Assistant at the service of his guest. He visited Portsmouth, Southmpton and London. Mohan Lal stayed at Bedford Hotel in London and met Trevelyn after a gap of ten years. Mohan Lal was invited by the various functionaries of East India Company for Dinner and was introducted to Sir Walter James, son of the Governor General Hardinges. Mohan Lal was invited to the ball of Queen Victoria and introduced to both the Queen and Prince Albert. Mohan Lal liked the climate of London and had the occasion to visit British Parliament on 7 Oct. 1844. He visited Scotland and visited the parents of Alexander Burnes who was murdered in Kabul. Mohan Lal visited Ireland on November 12 to December 18, 1844. In March 1845 Mohan Lal had an audience with Prince Albert. Lord Ashley took Mohan Lal in his personal carriage for an audience with Queen Victoria. In Sept 1845 Lal left for Belgium and his visit was conducted by the British Ambassador. During his sojourn in Germany King of Prussia felt honoured in meeting Mohan Lal a Kashmiri Raja. King of Prussia presented a Golden framed momento to the Pandit. Mohan Lal stayed in England

for more than 2 years and was awarded a pension of Rs. 10,000 by the East India Company. Mohan Lal returned to India in November 1846 and settled in Ludhiana.

Mohan Lal lived in a regal style in Ludhiana and maintained fancy coaches, horse studs and a retinue of servants. He moved to Allahabad in 1852. A commission of enquiry approved the expenses incurred by Mohan Lal in British compaign in Kabul, but the same was rejected by the then Governor General Marquees Dalhousie. The fascinating personality of Mohan Lal and his books and travels give a vivid picture of the early days of British rule in India, the state of affairs of Panjab under the rule of Maharaja Ranjit Singh, British compaigns through Sind Afghanistan and the prevalent politics and state of affairs in Central Asia in the early part of the 19th century. Mohan Lal received a number of awards from various kings at a very young age. Mohan Lal in his first assignment at Kabul and in his travels used the then practice of Kashmiri Pandits to have a Kashmiri Hindu cook. However, in his subsequent travels he dispensed with this practice. The customs and traditions of Pandit community were then very rigid. On his first return from Kabul he was warmly received by the British Bureaucracy and the then Mughal King Muhammad Akbar Shah conferred on him a Khilat and tied a jewelled turban with his own hands on Mohan Lal. However, his own community excommunicated him in breaking the caste codes and did not honour or receive him. During the mutiny of 1857 he was considered by the people of Delhi to be a stooge of the British and he ran away from the place for his safety and his estate and house at Lal Bagh Azadpur were plundered and torched. In 1860 Mohan Lal took a job in Kapurthala State. Mohan Lal did use the services of relations on small jobs and errands but there is nothing on record about his contribution to the community. Mohan Lal is reported to have embraced Islam in his late phase of life and died in 1877 at the age of 65. He is reported to have been buried in his garden Lal Bagh, Azadpur Delhi. Government of India is reported to have awarded pension to his widow, three sons and two married daughters. Thus ended the life of this enigmatic Kashmiri who at very young age showed adventure and social mobility.

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TEACHER

—By Master Sat Lal Raina

One good teacher, is worth a thousand priests,
As the teachers not only speak through words,
But also through their lives.
The teacher is a model for children to follow,
Acts as a friend, a parent, and as a hero,
Teaches you punctuality, regularity & humility,
Builds up your character, manners, morals and spirituality.
Imparts knowledge beyond books,
Instils discipline in you, motivates you to undertake adventure and adopt wider outlook,
Gives you physical, mental and all round training,
And teaches you to be friend to strangers and others.
Chisels you as the gold-smith chisels gold,
Brings you up for future citizenshipo,
Gives your life a direction and meaning,
And gives you qualities of leadership.
By soft and kind words and example,
Makes you discover your path of research, practical work and reasoning,
Develops in you kindness to birds, animals and to your fellow beings.
Do you respect him ? Do you obey him ?
Do you ask him questions for clarification ?
Do you understaned him ? Do you love him ?
If he happens to pass by you, do you stand at attention ?

Please donate for construction programme of K.P. Sabha Complex Jammu. Raising of one more Storey on the Community Centre and Library block, is in progress.

It is good that I am well off when around me a number of community members are in great need of clothes. It is rather better to donate spare clothes. to K.P.S. Jammu for distribution to needy rather than exchange these for petty utensils.

Please donate to Welfare fund of K.P. Sabha Jammu to help orphans, diseased and poor.

The Concept of Autaras

—*Bramachari Moti Lal Ji*

The fortunate (Karam Boohmi) Bharat Varasha has its unique geographical and historical status which has been found suitable by Almighty God time after time. The God's main purpose is to regenerate the spiritual, moral and religious values. That is why Autaras have been the custodians of eternal wisdom of the integration of life, who stand as the basis of revivals of understanding to set every one right in the natural process of evolution where the spiritual, moral and religious values are restored from chaos, ignorance, tension and general suffering, generation after generation.

The Autaras of Hindu Dharma have been the exponents of both the realities of ultimate truth. They taught ultimate truth of practical life and laid out such standards of systematic ways in societies, which have been guiding destiny of mankind. The link of Autaras of antiquity up to this Kaliyuga is unique as they have expressed their dynamic actions, mystic powers, wisdom, love, devotion, dedication and sacred teachings. The graceof God is playing creative role for renaissance of man's orderly personality. The personification of divine dignity in Autaras is unlike human being. It is perfect in all respects. That is why people dedicatedly having devotion meditation and one pointed worship in his person, results in oneness with Him. This divine personality sees every glorified object in celestial nature. It is grace and greatness of personal and impersonal aspects of God which develop a person's qualities of heart and vision as a state of unity and consciousness of the absolute order.

Basically every part of life etc. of this multiple manifestation virtually is a unit of that unbounded absolute within.But unfortunately man has forgotten that unbounded infinite status and is plunged in impurities according to one's past Karmas. The process of Yoga can remove these impurities. Then one feels unity in activity as living reality. Exceptionally whenever Auturas appear in the garb of human beings they change creations and have been found maintaining that absolute order of Unity State while dynamically involving themselves in the world from the very day of appearance, because they are acting on the level of infinite correlation.

There are a number of spheres of both human and divine. Humans are composed of two spheres only, Absolute and Relative. But Autaras of Divine nature of manifestation of Almighty powerful Brahman while taking human garb have composition of three spheres:—

1. Absolute, which is always abstract and undisturbed. (Amrita)
2. Relative, always changing and dynamic (Human and other creatures etc)
3. Absolute and relative as together intermixed. (As divine)

That is why they act, enjoy and teach dynamically and perfectly from the very occurrence which is beyond common comprehension. That is why they have been embraced and recognized by the enlightened and the rest have simply and faithfully

followed them as super humans known as Auturas of all the time.

Our enlightened visionary Veda-Vyasa has given detailed references and features about them in PURANAS. The study of the works have enlightened scholars from time to time.

In the Vedic traditions there are a number of DEVTAS, the natural forces working in the creation like INDRA, AGNI, VAYU etc. and their interplay. Vedas give their detailed formation and other secrets. But in present age a common man cannot understand the basic Vedic theme. Saga Ved-Vayasa of divine vision arranged the ancient secrets of truth and produced the same in a comprehensive manner known as PURANAS. Accordingly, the secrets of supreme self, PARATAMAN as AVTARS descended from some unbound source of light in various forms. The expressions Tantra is also the same.

प्रकाशमानं न प्रथक प्रकाशल सच प्रकाशेन प्रथविर्मशाता नान्ये तिर्यशोहामति स्वरूपो स्वविक रुपउ ॥

The whole expression of manifestation is not separate from the light of consciousness. The light of consciousness is never separate from consciousness. Our consciousness is nothing other than self and self is simply light of pure consciousness.

PURANAS define them as "BHAGWAN" which has assumed many forms of AVTARAS. BHAGWAN is defined as :—

The word "BHAGHWAN" has detailed definitions in the first part of the syllable i.e. "Bagh" has six attributes.

1. Aiyshoriya. Treasure of wealth (enjoyments, highest riches, comforts and prosperity).
2. Dharma. Invincible power of nature which sustains evolution, desolation and creation.
3. Yasha. Fame, lord is renowned everywhere through various signs and faiths.
4. Luxhmi. Divine— Shakhti, par excellence, it is treasure of all prosperity LUXHMI is RIDDHI-SHAKHTI.
5. VAIRAGYHA. Naturally with these highest attainments of power and luxury even then God is not attached and effected by these things.
6. MOKSHA. Whose mind, in the midst of sorows and pleasure, is not affected and is free from longing. This is liberation from bondage of actions and from worldly sensual impulses.

He who knows only the secrets of coming and going of all creatures and knows the cause and effect of creation and destruction, and who has the supreme knowledge and knows the powers of ignorance is called "BHAGHWAN."

The main theme to write about AVTARA is to harmonize the inner values of life of devotees, as it is felt that many of us consider them separate personalities in their various forms. There is no divison of personifications. It is due to lack of proper study of scriptures. One should go through these scriptures with the help of a preceptor to examine and understand cultural and spiritual aspect of our heritage. Such an exercise brings bliss and happiness. A student of YOGA also discovers these hidden realities which validate and verify the truth mentioned in all scriptures.

In the long stream of evolution of creation, great men have appeared in the ROYAL families. They have been considered great spiritual personalities of direct

incarnations of God Almighty known as "PARAM BRAHAMAN" who manifested himself with a certain divine purpose to remove ignorance, injustice, disorder and superstitions and to regenerate the spiritual, moral, and religious values. Avtaras have been the custodians of eternal wisdom of the integrated life. They stand as the basis of revival of understanding to set everything right in the natural process of evolution where spiritual moral and religious values are restored from disorder, chaos, ignorance, tensions and sufferings.

But AVTARAS' nature of divine celestial beings, when embedded in human garb of living, under whatsoever circumstance, prevail upon the relative field of changing universe and maintain permanent status of absolute field of a Brahaman (The abstract unbounded of wholeness). They go with main three spheres of life i.e., when they are dynamically active at relative fields of nature. They are aware of their omnipresence, omnipotence and are everywhere as individual celestial beings. They enjoy the highest order of evolution and the very basis of totality of wholeness as an abstract, unbounded quiet and calm. This is the philosophy of unity in diversity and diversity in unity. An exceptional one cannot live permanently through human status. One can realise that he himself only knows its reality. As mentioned in RIGVED PURASH SUKHTA.

The scriptures have given different categories and degrees of Avtara's which vary from time to time in their process of descending in the world as per need and necessity of different catastrophes. The degrees are detailed below :—

1. AMASHA–AMASHA–AVTARA (अंशाश:-अवतारा:)
2. AVASHA–AVTARA (अंश:-अवतारा:)
3. AVAISHA–AVTARA (आवेश:-अवतारा:)
4. KALA–AVTARA (काला-अवतारा:)
5. PURAN–AVTARA (पूर्ण:-अवतारा:)
6. PARI PURANTAM AVTARA (परिपूर्णतम:-अवतारा:)

1. Unit of the portion. 2. Portion of that Amasha. 3. That force which influences some one. 4. The incarnation of certain degrees. 5. When portion of that is grown to perfection. 6. Absolute truth.

An Epigram of Love

—Mrinal Kaul "Martand"

He who is my passion,
I love him with affection
My pet Solacious polymath,
Thy separation made me psychopath.
Thee, genial escapade guy,
Broke my invulnerable heart, why ?
O, Chum ! Thy politienes pays,
Hey bean ; friendliness says.

St. Stephens' College, Delhi—7

PH. D DEGREE AWARDED TO PREMI ROMANI

(Premi)

Premi Romani (Subhash Aima) S/o an eminent writer critic, researcher and short story writer Late Dr. Brij Premi has been awarded Ph. D. Degree by University of Jammu. He worked under the guidance of Dr. Sukh Chain Singh, Lecturer P.G. Deptt. of Urdu on the topic; "MAZHAR IMAM-LIFE ART AND WORKS."

MAZHAR IMAM, retired as Director Doordarshan Kendra Srinagar many years back, is a noted Urdu Poet and critic, who became a legend and centre of attention by introducing a new technique "AZAD GHAZEL" in Urdu poetry.

Romani has already been awarded Pre-Doctorate Degtree in Urdu by IQBAL INSTITUTE, UNIVERSITY OF KASHMIR, under the guidance of World faqmous Urdu Writer and critic Prof. Ale Ahmad Suroor, Ex-Director of Iqbal Institute, Kashmir University.

Premi Romani was born at Rang Teng, Ali Kadal, Srinagar Kashmir. He has authored about a dozen books on Urdu research and criticism and is well known in literary circles. His articles appear regularly in the leading Urdu Magazines of India and Pakistan. He has been writing for Radio and T.V. for the last 25 years. Now-a days he lives in Jammu and is busy with his literary pursuits.

MOST IMPORTANT ADVICE BY SWAMI RAMA TIRTHA

My cup is the hemisphere of heavens and the sparkling light my wine.

Think it not that it is your duty to get clothes., or to win anybody's love, to make anybody happy, or to achieve this worldly aim or that. Discard all these aims and objects, make it your profession, your business, your trade, occupation, vocation, the aim and object of life to keep your own self always peaceful and happy, independent of all surrounding circumstances, irrespective of gain and loss. Your highest duty in the world laid upon your shoulders by God (your religious duty) is to keep yourself joyful. Your social duty, the demand of neigbhours, is to keep yourself well pleased, peaceful; the duty having the greatest claim on you from domestic relations, is to keep yourself cheerful; and your duty to yourself demands of you again to keep yourself happy in all states. Be true to yourself and never mind anything else in the world. All other things are bound to bow down to you, yet what does it matter to you whether they bow down or not, you are happy by yourself. To be dejected and gloomy is a religious, social political, and domestic crime; and this is the only crime you can commit, this is the only crime which is at the root of all other crimes, falls and sins. Be full of serenity and dispassionate tranquility, and you will find that all your surroundings and environments will of course and of force adjust themselves aright. It is not your duty to worry or hurry about any business. Your only occupation or duty is to keep yourslef self-contained, self-poised and self-pleased. No duty upon us, no burden upon our shoulders.. You have no responsibility to anybody but to yourself. You are a heinous criminal to yourself if you violate this most sacred law of Cheerfulness and Peace. Let other people, when they get up early in the morning, think that they have duties before, or to do washing or cooking or reading and writting or this and that ; but when you get up early in the morning address to yourself always in supreme happiness. The only duty you have to do is this. This does not mean that you have to shirk other work or neglect other household employments. These things you may feel as secondary matters of play and these things you will have to do because your spiritual health will demand of you to be doing something. But while doing anything, remember that the so-called material work in hand is quite immateiral. The really bounden duty for you, is to keep yourslef self-pleased. Students, listen, if you hang your joy on the future results of examinations, being content now to oscillate and vacillate the gloom of suspense "you will never be, but always to be blessed". Like comes to the like Have joy of God in you—right now, and the joy of success must gravitate towards you. That is the law.

"Laugh and the world laughs with you,
Weep and you weep alone :
For this brave old earth must borrow its mirth,

It has sorrow enough of its own :
Sing and the hills will answer,
Sigh : it is lost in the air :
The echoes do bound a joyful sound,
But shrink from voicing care.
Rejoice and men will seek you,
Grieve and they turn and go;
They want full measure of all your pleasure,
But they do not want your woe.
Be glad and your friends are many,
Be sad and you lose them all.
There is none to decline your nectared wine,
But alone you must drink life's gall.
Feast, and your halls are crowded,
Fast, and the world goes by ;
Succeed and give, and it helps you live,
But no one can help you die.
There is room in the halls of pleasure
For a long and lordly train.
But one by one we must all file on,
Through the narrow aisles of pain.

Ella Wheeler Wilcox.

"Happiness is the only good.
The time to be happy is now.
The place to be happy is here.
The way to be happy is to make others so.

Compiled by :
Sanchalak, Acharya Jagan Nath Bhat Memorial Trust, Jammu

Ensure performing of "Lagan" strictly on specified time for strong union of the Couple.

Sariye Samhav. Aksiye Razi Lamhav Teli Kyazi Ravhey Kahan Gaav

Many *Seers, Sages* and *Spiritual Gurus*, having any faith, were once born in the Holy Land of Kashmir from time to time. We have heard of many such personalities of the past and you can find many of them there in present times too. All the people of Kashmir. Whatsoever faith or religion they belonged to, had great reverence for such noble souls alike.

Many many years ago, such a great soul, in the garb of **MATA LALLESHWARI**, was born who was and is being revered by all the people of Kashmir in general and Pandits in particular. She had *Trikaal Drishti* and could foresee things. To forewarn the people of that time, she might have spoken the above captioned verse advising in her humble way, the people to unite and have faith in the leadership of one person. May be during her lifetime also the people of our community were disintegrated. Thus must have caused the invasion of foreigners into the holy land of Kashmir which was ruled over by them for centuries. They strengthened their foothold in Kashmir through their might. Before the invasion of *foreigners*, the whole of Kashmir was inhabitated by the *Learned Hindus*, known as *Rishis*; that is why it was *Nicknamed* as *Reshwar*.

We are ourslеves to be blamed to encourage the spread of *Islam* in this *Reshwar* due to our own lapses, of which the *History* speaks in volumes. The Muslim rulers started converting .the Kashmiri *Brahmins* to *Islam*, it was forcible conversion. *Brahmins* had only three options left open to them viz *Ralun, Galun Ya Chalun* (get converted or be prepared to meet the icy death or leave your homes and hearths). It is said that during the course of time only *Eleven* families of *Pandits* were left in the whole Valley. Even now you hear people say "*Kyasa Kashiri Roodya Kahai Ghara*".

History speaks that, with the help of *Sikh Rulers* of *The Punjab*, Kashmir was recaptured by them. The Kashmiri Pandits, who had migrated, returned to their homes and the people who were forcibly converted to Islam wished to get themselves reconverted. Here again our *Netas (Pandits)* were disintegrated and they did not allow them to get reconverted. Present suffering of our community is all due to their vengeance which is clear from the fact that many of our surnames are common.

Well, this theory of *Ralun, Galun* and *Chalun* was repeated in the year 1989/90 and there was a mass exodus of our community members from Kashmir, mostly to Jammu and other parts of the country. The people of the other community knew that we had no leader of name and fame having any force to lead us. They were aware that whole of our community was disintegrated. They took the advantage of infighting of our *Netas*, who were "pulling the legs" of one another.

During my younger days the names of some of the social reformers-cum-leaders like (Swargwasis) Pandit Surajkak Mattoo, Pandit Jialal Kilam, Pandit Kashyapbandhu, Pandit Shivnaryan Fotedar, Pandit Gopi Krishen, and others were heard of. All of them in my opinion, were honest to serve and remove the evils prevaling in our community. They tried to collect the people on the platform. The leaders of the other communities started misleading us and we started disintegrating. Members of one group started accursing the leadership of the other one. People in general having no affinity with any group, were heard commenting "*Hey Bata Hasa Gav Dai Congress, Tamis Cha Kansi Peth Pach.*" This gave the rise to new leadership of younger generation which in the earlier stages did work.

I think, we were united only once during the agitation of "Parmeshori Handoo" episode. I did not witnes this as I migrated to Mumbai (then Bombay) in early 1948. As it was narrated to me, I could not but appreciate the way the agitation was launched. How in a fraction of an hour, meetings were arranged and big gathering of members of our community, both young and old, in particular ladies, were found attending the same in big numbers. We in Mumbai collected over lac of rupees in a single day from our *Biradari*, as a humble contribution for the great cause. I was told that late Sheikh Mohammed Abdullah had remarked that he wished that he had the backing of such a band of workers behind him, he would have achieved his goal long ago. May be, this statement of his might have been taken seriously by his people, which generated a feeling amongst the other community and gave rise to present day *Militancy* in the State, of which our community has become a prey. As usual, this uprising in our community did not last long because of some *selfish and interested*, so called *Netas*, of our community, having a say in the government circles, both in the State and the Centre. The bloodshed and the sacrifice of many lives did not bring the desired fruit. Why ? *For want of one leadership* of which we are suffering even now.

The main aim before all the leaders, if at all they are sincere, is to serve the people and sail the broken ship of our community ashore, from the troubled waters. Agreed, the approach may differ from a person to person but sincerity of the cause should be observed. We should not get lost or diluted and become a prey of *Black Sheep*, of whom there is no dearth in our community, for their selfish interests. Though we have lost much because of our disintegration, but still the time is there when all of us should think with a cool head and rise to the occasion, unite and meet on *One Platform, under one banner and leadership*. "United We Win and divided we fael". Team work always pays, may it be a playground, a battlefield, common cause of the community or to run a *House-Hold*.

I am reminded of a story that our father used to narrate to us when we were young and the same is reproduced as under, (to the extent I remember) :—

Once upon a time there was a grave famine in a village and people had nothing left that they could fall back upon. Many people started migrating to other places for their survival. Amongst them was also a family of four sons and the parents. They reached a place in the evening and camped under a tree. A pair of parrots were perched on one of the branches of the same tree, who were watching the movements of the members of the family, under the direction of the parents.

Father directed the eldest son to make a *Choola* (*Choal* as we call it in Kashmiri). To second one he said to collect some firewood and to third he told to go to a nearby stream and clean the utensils and to the fourth one he ordered to bring a pitcherful of water. All the four sons, ungrudgingly and obediently followed the instructions of their father.

On seeing this the two birds (parrots) laughed and talked to themselves, in their own language (known as *Shathbool* in Kashmiri, which the head of the family, the father, could understand) that "they have made all the arrangements for cooking but what are they going to cook, they have no stock of cereals with them." The father heard this and told them in reply that "it is true that we do not have cereals with us, but I have a plan to kill you both, cook & eat you to subside our hunger to some extent." On hearing this the two birds were afraid. They thought to themselves that because of cooperation of the brothers and the faith in the leadership of their father it woud not be difficult for them (the members of the family) to kill them (the two birds). They told the father of the family, if they (birds) gave him (father) some clue to unearth a huge treasure, would be (father) still kill them (the birds). The father replied in the negative and the birds gave him the necessary clue. They unearthed the treasure and went back to their home with all the riches and lived happily in the village thereafter.

On their return, the news spread like wild fire and the cousins of the family also heard about the whole story. They also decided to move out of the village and go under the same tree where the same pair of parrots were perched on one of the branches. The head of the family told the eldest son to make a *Choola* to which he argued that he (son) was tired, and more over what was the use of making a *Choola* when they had nothing to cook. In short all the sons of the family started arguing with their father, disrespected him and indirectly expressed that their father was a fool to give them such directions. Anyhow after long persuation of their father, the sons grudgingly did what they were told. The birds again talked within themselves as to what they were going

to cook. To this the father told them that he was going to kill them for their meals. The birds (who were none other than the *Lord Shiva & Mata Parvati*) laughed ironically and told the father that it was only within the powers of the pervious group of the family to kill them because of their cooperation, respect to their father and faith in his leadership, which was lacking in his group of family. With these words the birds flew away.

With these humble words of mine, I wish to bring home to the members of our community and remind our leaders of the time, that it is *the teamwork and the unity alone which has the strength.* We should unite and meet on one platform and struggle against the injustice and disparity shown to our community. History is witness to it that only infighting has brought down many kingdoms and also made us slaves for centuries and were free only with the joint struggle and Unity of the Hindus, the Muslims and the Sikhs. We were taught then tha Hindu, Muslim, Sikh, Isaai, *Hain Aapas Mein Bhai Bhai*" with this feeling in our minds we achieved our goal of "*Freedom*". Here again the Britishers were so cunning that while leaving India they divided us on the basis cf religion which our neigbhouring country does not understand.

Ours is a microscopic community. We should stop infighting. Meet on one platform, without any ego, Under one leadership, keeping in mind the words of our Mata Lall Ded

"Sariye Samhav, Aksiye Razi Lamhav
Teli Kyazi Ravhey Kahan Gaav"

Sense of the verse is :—

"Had we all collected, pursued the cause jointly, we would not have lost the Cause."

Every one of us recites these words with devotion but the main point is, how many of us put these words in practice ? It is said ***Kathani Sey Karni Bhali***. I close this with a request that all my brethren will give my views a cool thought and share the views with me. The Poet has rightly said, "Let the dead past, Bury it, it is dead. Act in the living present, Heart within and God overhead."

Asto Ma Sadgamya, Tamso Ma Jyotir Gamya
Mirtyurma Amritam Gamya

Let us all pray to Him/Her to lead us on the right path of Spirituality and Truth in the right sense. Lead us to light from the Darkness and unite us with HIM after death.

Om Shantihi–Shantihi–Shantihi

Makhan Lal Kaul,
G/10, Suman-III,
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Navratras, Story of Cosmic Evolution

—By Pankaj Dixit

NAVRATRA or nine auspicious nights signifies the basic principle of yoga that energies should involute back to the primal source to rejuvenate the individual form, which is the human body. This return brings out the union of the microcosmic individual, *Pinda,* and the macrocosmic consciousness, *Brahmanda,* passing through the entire cyclic process of creation because time and space are self-perpetuating.

In *Navratra,* Nav means nine and Ratra means night. In Indian philosophy the number nine is closely associated with the process of creation in the cosmic time cycle. The entire cosmic cycle consists of three phases — creation, preservation and dissolution. Each of these three parts split into triads (3x3=9) brings the numerical order to nine. Adi Sankaracharya in the 8th century AD clearly indicated the significance of number nine in the *Soundaryalahiri,* 11th sloka.: "The four *Siva chakras* and five *Sakti chakras* create the nine *Mula-Prakratis* or basic manifestations, because they represent the source substance of the whole cosmos."

These nine cosmic wombs or *Nava-Yoni* have a parallel nine categories of nature in the macrocosm. This nine-fold division is projected in nine apertures of the body— two eyes, two ears, two nostrils, mouth, genitals and anus, nine psychic centres, nine planets, nine divisions of time — *ghatika, yama, ahoratra, vara, tithi, paksha, masa, ritu,* nine gems, nine moods or *Navras* and nine forms of Goddess Durga or Tripurasundari worshipped during *Navratras.*

The intricate relationship of the number nine with creation is clearly visible in the nine months' gravidity of the human being. According to the Tantric concept of cosmic involution from the *Sahasrara chakra,* 56 rays are said to proceed to *Muladhara chakra* to constitute earth element, 52 in *Manipur* to form water element, 62 in *Svadhistan* to establish fire element, 54 in *Anhata chakra* pertains to the character of the air element, 72 in *Visudhi chakra* forms ether element and 64 in *Ajna chakra* shapes *manas* or mind.

In total, there are 360 rays or potencies of universal *sakti* represented by *Maha Tripurasundari.* It is vindicated in the form of a circle which has a 360 degree angle indicating fullness. This 360 digit again totals to nine, the number of creation. The universe is also composed of 36 *tatvas* unfolding from primal unity or *Parama Shiva* which again has the numerical value of nine. The days representing the 16 phases or *kalas* of the moon constitute a fortnight or *paksha* and two pakshas— waxing and waning — make a month. These *tithis* are also 360 in a lunar year again depicting a total of nine. Nine is considered to be complete, *Puran,* because any number multiplied by nine gives a figure that totals to nine. Likewise nine added or deducted from any number gives a figure with the numerical total unchanged. This concept is explained in the famous *santi path mantra* of the *Upanishads.*

The other significant part of *Navratras*

is ratra or night. The Rig Veda clearly says that before creation began everything was shrouded in hte darkness of night and from that darkness creation came about. The same idea is reflected in the *Brihadaranyaka Upanishad.* These nine nights occur on equinoxes or equal nights when the sun is vertically overhead at the equator or centre. Hence the human body also attains equilibrium with nature and meditation and worship of *Sakti* with *Beej mantras* revitalises the body.

Therefore forms of Durga are worshipped with their respective *yantras.* Barley is sown in homes as a symbol of the creative power of the mother Goddess. In recognition of the importance of *sakthi* or feminine force, traditionally, little girls are symbolically worshipped on the eighth day, *Ashtami.*

The Navratras also celebrates the victory of Lord Rama over the demon Ravana and many chant the famous *Ramrakshastotra* in the mornings. In Bengal these nine days resound with devotion and dedication to Godess Durga. Durga Puja was initiated by the landlord Kans Narayan of Bengal in the 16th century. In South India, especially in Mysore, Dussehra celebrations, symbolises the triumph of virtue over vice.

WHITHER THE ANCIENT INDIAN CIVILIZATION

(Continued from July issue)

By Dr. Prem Nath Sathoo

Let us consider another vaakh of Lalla; its message has an earnest tone. Lalla exhorts us to wake up to the spiritual Reality, abjure falsehood and recognize the true self, distancing ourselves mentally from what is alien to it :

हा च़्यता कवॖ छुय लो'गमुत परमस,
कवॖ गो'य अपॖज़िस पज्युक ब्रोंत।
दुशि बो'ज को'रनख वश परधरमस,
यिनॖ गछ़नॖ ज़्यनॖ मरनस क्रोंत॥

O mind, why are you drawn towards objects not
akin to yourself
Mistaking the false for the true ?
Poor understanding has made you attached,
Thus subject to cycle of births and deaths.

The study of Lalla *vaakh* can do the much-wronged Kashmiri Pandit community immense good in terms of *parmarth* (spiritual attainment) and also in mundane pursuits. Some audio-cassettes of Lalla's verse-sayings, sung melodiously, are now available at places like Jammu, Delhi, Bombay and Calcutta; so the elders in a KP family can kindle children's interest in listening to the recorded *vaakhs* and grasping their content as they grow. This is the best way of keeping Lalla's memory alive, thus maintaining our contact with what is KOSHUR at its best and paying our homage to Lalla, the great Mother of Kashmiri and of Kashmiri poetry.

Roopa Bhavani, whom we regard as an incarnation of the Goddess *Sharika*, has also bequeathed to us a rich treasure of her sayings that have been compiled and published as the *Rahasyopadesh*. She has not been much written upon, not as much as Lalla has been. A few English and Hindi renderings of the *Rahasyopadesh* have been published along with commentaries on the vakyas (Shri Triloki Nath Dhar's book on the *Bhavani* being laudable as a pioneering study). I must concede that the reader has difficulties in understanding Roopa Bhavani's language straight because her diction is a curious blend of Sanskrit, Persian, Arabic etc. and the Kashmiri spoken in her time (17th-18th century A.D.) Since we cannot afford to be ignorant of the rich content of the *vakyas*, we must study them at any rate. Though Roopa Bhavani considered Madhao Joo Dhar, who was her father, her Guru, she calls Lalla her 'Param Guru'. In line with Lalla, her *vakyas* are the spontanous utterances of an advanced illumined soul. These *vakyas* straightway throw back to the *Vedantic* and *Shaivite* lore as Lalla *vaakh* does. How enlightened she was as a yogini, having a deep grasp of spiritual truths, becomes immediately evident as we ponder the meaning of her *vakyas*; the two initial verses of the *Rahasyopdesh* are given below as illustrative examples (followed immediately by their English translation):

i) सहस्र सर्वत्र व्यापी स्वहथ विचारयम,
बहुबल संबाहू एकते स्वयंबू परमाकारी।
अन्तर्मुखी दृष्टी निर्वान रहस्य तती परमॖ गती॥

Infinite, Omnipresent, self-effulgent,
All powerful;
Everywhere in the entirety of the universe;

One without a second, unique, unequalled;
His form supreme and incomparable,
Inward-directed vision is the secret of salvation
and leads to higher realization.

[Tr. Triloki Nath Dhar]

शुद्ध युक्त मूलादारी क्राडली मराडली गौरी,
स्यद्ध अर्थ सूक्ष्मू सुष्वप्ती चक्र: विरक्त शान्तादारी।
ईश्वरी तुर्यातीत परमानन्दी।
अन्तर्मुखी दृष्टी निर्वान रहस्य तती परमुँगती॥

Zone of Purity in Muladhara,
Great Kundalini is at Muladhara
Seated within the orb of Kundalini is Gouri
(in its coils lies the spell of bondage)
For obtaining right comprehension of sushafti
And the state of Turyateeta,
Great Kundalini has to be awakened;
Subtle is sushafti, but Turyateeta
Is all powerful,
Supremely blissful,
Devoid of cycles,
Embodying peace ;
Inward vision is the secret of Nirvana
And leads to the ultimate state of Realization

(*Tr. Triloki Nath Dhar*)

Alongside Lal Ded and Roopa Bhavani, I must mention Nunda Rishi in particular (hailed by Muslims as Sheikh Noor-ud-Din too) as a saint who deserves very special attention. He was a younger contemporary of Lal Ded, who, according to the legend widely accepted, breastfed the former as a babe when it had refused to suckle its mother. Lala's kindly gesture only signified that the new-born was an extraordinary child that would grow up to be a great saint. Hailed also as *Sheikh-ul-Alam* by the Muslims in Kashmir and *Sahazanand* by the Kashmiri Pandits, the Sheikh too, like Lal Ded, endeared himself to the Kashmiris, Muslims and Hindus alike, through his great qualities as a saint. The Rishi-cult followed by a succession of Muslim saints in Kashmir is directly linked with Nunda Rishi. The cult is noted for its strong affinities with the Rishi way of life practised by the Kashmiri Hindu saints in the distant past too before the spread of Islam. Nunda Rishi is venerated to this day by the Kashmiri Pandits, the reason being that his *shrukhs*, comparable to Lalla *vaakh*, too have become household sayings for them. Having lived all his life like a *Rishi* and *sannyasi* he is venerated for his deep wisdom and for the other saintly qualities he was an embodiment of - his purity, penance and morality. Those who talk of the Kashmiri *ethos* having been marked by peace and amity affirm this mainly on the basis of whatever impact Lal Ded and Nunda Rishi have made on the saner section of society in Kashmir through their sayings.

Nunda Rishi, exhorting his followers to perform good deeds - which, in his view, is the secret of success in life (here and hereafter) - says as under :

आँगन नाद करान हूनू,
बायोमे 'कन तो 'हन्य शुनितव।
ये 'म्य ये 'ति वो 'वुय तऽम्य ततिलून,
हून छु करान वव बा वव॥

The dog is barking in the courtyard, conveying :
"O Brothers, pay heed to me;
He who sows here reaps there (in the other world).
The dog's bark means-"sow here and reap

there."

कुनिरय बोज़ाख कुनि नो. रोज़ाख,
अऽम्य कुनिरन कोताह द्युत जलाव।
अकुॅल तॅ फिकिर तोर को'त सोज़ख
कऽम्य मालि च्यथ ह्यो'क सुदऽरियावं॥

If you live oneness, you'll lose your identity,
Behold how the one shines out bright;
Neither your intellect nor mind can comprehend that,
Who could drink that deep stream my dear ?

The other notable poets who deserve to be mentioned in this paper are Parmanand and Krishna Joo Razdan. In view of the prescribed length of this paper, I cannot take up any of their verses for discussion. Suffice it to say that as *bhakti* (devotional) poets, they rank supreme as great masters. Their divine lyrics are a unique contribution to our rich spiritual and cultural heritage. However, I shall quote a couple of verses each from the later poets Zinda Kaul (Masterji) and Swami Govind Kaul (of Vanpoh) to show how they developed individual styles of their own and yet followed the tradition of devotional poetry that was enriched by the two Masters, Parmanand and Krishan Joo Razdan.

i) दिल फुटिमत्यन छु तोशन
यऽच् गऽरिमत्यन छु रोशन।
गछ वऽरिमत्यन सो'दामन,
पृछ़ गाऽयबानुॅ वे'सिये॥

['प्रेमुक निशानु' 'Token of Love' from SMARAN Part I]

He is kind and considerate to the repentant,
Though he pretends to be displeased with the clever sort;
Go and confirm this aside from
Devotees like Sudama, whom He favoured.

(Zinda Kaul's own prose - translation in the free-verse form attempted by me).

ii) अऽन्द्य पऽक्ष तऽती छु आसन,
बो'दुॅ ब्रोर सूरदासन।
बोज़ान छु माय लाऽगिथ,
लोलुक तरानुॅ वेसिये॥

['प्रेमुक निशानु' 'Token of Love' from SMARAN Part I]

The Omniscient child divine,
Stays quietly around watching closely
His devotees like Surdas
Unobtrusively, he listens to the song of
Loving devotion.

(Zinda Kaul's own prose- translation in the free-verse form attempted by me)

iii) क्याज़ि छ़ाँडान न्यबरूः चुॅ हिये,
मनुॅ सुॅय मज़ं पानय छुय।
मन साऽरवी यस लाग ही फो'ती
माऽऱ्य मऽती हय, तम्बुॅलाऽवनस

(from 'निरमल ब्वद कर मे' सरस्वती,' Govind Amrit)

Why are you looking for the jasmines outside ?
The plant is rooted in your mind,
That bears witness to the Lord
You should adore with basketfuls of jasmines;
That very ardent lover has deprived me of rest.

(Translation mine)

iv) गरे दय लो'बुख तिमय गऽय सादुॅय,
दमुॅ दमुॅ दमुॅनुॅय सूॅत्यन दम सह।
ब्रम च़ऽलिथ पथ छु सूहमदम सह,
खसुॅ वसुॅ दम करान यिय समादुॅय॥

(from 'सतचितआनंद अखंड आगुदुॅय' Govind Amrit)

They're the saints who found God at home

(in themselves),
Restraining their breath every moment,
Overcame the illusion (of duality),
Inhaling and exhaling - breath moving up and down,
Conversed with God (the indwelling self)
(Translation mine)

It is a matter of pride for us that with illustrious saint-poets such as Lal Ded, Roopa Bhavani and Arnimal in the background, several other successive women poetesses have made a mark for themselves in the field of sacred poetry in our own time. In this connection I must specially mention the vaakhs of रॅंच् द्यद, that have already been published posthumously, Bimla Raina's *Reshi Malyun Myon* and Bhavani (Bagyavan) Pandit's *Mana Pamposh*, both published during the last two years, brought out in *Nagri* and *Nastalik* scripts. The published works of Bimla Raina and Bhavani Pandit are new land-marks in their own right. The achievement of these two women poets kindles in us hopes of the survival and rejuvenation of our age-old religio-cultural heritage.

The present seminar has also to consider the question of creating cultural centres of our community all over the globe. Though this seems an ambitious programme, the new means of communication and dissemination of information available today including internet facilities (to be provided at the centres in question), the whole project can be implemented in a phased manner over a period of time. As a positive outcome of our displacement from the Valley, a number of our cultural centres have already sprung up in he country. In my view the following three centres deserve special mention :

i) Ashrams associated with the Bhagavaan Gopinathji Trust - at Srinagar, Jammu, Pamposh Enclave, New Delhi and Bangalore,
ii) Ashrams linked with Swami Laxman Joo at Ishber, Srinagar, Jammu & New Delhi and
iii) Nityanand Institute at New Delhi.

At these religio-cultural centres, publications in the shape of books, and journals namely *Patrika*, *Malini* and the News-letter titled *Unmesh* (as the precursor of the proposed research journal *Spand*) are being brought out periodically. It is for the participants at the seminar here to suggest how the available centres in the country can be activised as a step forward towards the establishment of our cultural centres abroad.

In conclusion, I would like to state that the Kashmiri Pandits, as their past history bears out, have always been forward-looking-not past-ridden but with an awareness of their roots and a progressive outlook. I do not mean to say that we are flawless; but we certainly have had glorious past - in terms of our cultural refinement and a sense of values - as well as a chequered history, marked by ups and downs. Though wronged and uprooted several times, we have somehow withstood onslaughts in spite of having shrunk to a small community of about half a million pandits and have maintained our cultural identity. The Kashmir Education, Culture and Science Society (KECSS), New Delhi, seems the right forum to conduct the present seminar and provide a guide-line to our community as to how to forge ahead in the years to come. As an ethnic group of *Saraswat* Brahmins,

Kashmiri Pandits must take all knowledge to be their province. Fortunately, we do not generally see a clash between science and spirituality as distinguished from organized religion. The windows of our minds must continue to be open to all kinds of positive "winds" to ensure our all-round growth in the fields of education, science, religion, philosophy and culture.

Finally, the question of our retaining our cultural identity is vitally tied up with our own native ability to use KOSHUR—our progeny should be able to read; write and speak in Kashmiri. If this seems a difficult proposition, then it is sheer tall talk on our part to say that we will hold together as a community long enough. The best guarantee for our retaining KOSHUR is our safe and honourable return to the valley in which we are still rooted emotionally. We have to regain our home, the "lost paradise" that still haunts us in our dreams. How this dream of ours can be fulfilled is a big question, when we consider the conditions still prevailing in the Valley. In order to remain in-tact as an ethnic group, we have to regain our foothold in the Valley under such conditions that not only our survival is possible there but also our growth and prosperity as free citizens under whatever dispensation. So far our return to the Valley and resettlement there have altogether eluded us. We must be back in the valley as the masters of our own destiny.

In all our future endeavours for the well-being of our community as a whole, we need to bear the message of our community as a whole, we need to bear the message of our great saints in our minds - to strive for noble ends and vigorously pursue programmes aimed at our rehabilitation and cultural resurgence with courage and determination. I would like to mention here how highly Jagad Guru Bhagawan Gopinathji spoke of the virtues of *sezar*, *pazar* and *shozar* (straight-forwardness, truth and purity). God will surely come to our rescue and lift us out of the present crisis if we cultivate the virtues that Bab Maharaj often praised and actually embodied in himself throughout. I close on that hopeful note.

Submission

Due to dislocation of K.P's from Kashmir Valley much of the precious religious, cultural & historical books & other literature has been lost, whatever little has been salvaged individually by carrying to Jammu & other places couldn't find proper space for its preservation. It was therefore felt by the baradari to set up a library at K.P. Sabha Complex where books presently with individuals could be pooled & maintained for desrious readers.

According to the wishes of the baradari infra-structure for setting up of library at K.P. Sabha Complex has been provided like space & almirahs. But so far there has been no response in sparing the books inspite of many appeals. The K.P. Sabha once again requests to spare the books lying un-utilised with the individuals, for this library. We are thankful to Shri K.L. Kala who has donated five books for K.P. Sabha library thereby responding to our call.

Thanks **Managing Editor**

CAUTION

Almost all K.P's perform marriage functions in various **JANJ Ghars**, *where it is accessible to even undesirable elements. This has resulted in some thefts. Even small boys are put on the job by criminals. Therefore great watch and vigil needs to be kept while the ceremony is going on.*

वर्ष : 9 अंक : 12 **क्षीर भवानी टाइम्स** अक्टूबर, 2000

पहला पन्ना

शादी–ख़ाना आबादी

पितृपक्ष के चले जाने की देर थी कि शादियों का मौसम शुरू हुआ। एकएक विवाह मुहूर्तो पर सैंकड़ों विवाह सम्पन्न हुए। खूब रौनक़ रही और अभी भी है। मेंहदी रात, गाना बजाना, नाचना, दिवगोन, यज्ञोपवीत, विवाह के लिए लग्न, कुशलहोम, घर प्रवेश या गभरॅअचुन, सब रस्में धूम-धाम से सम्पन्न हो रही हैं। मुर्झाए चेहरों पर भी हँसी आई, नाते रिश्तेदार बरसों बाद एक दूजे से मिले, पुराने संबंध ताज़ा हुए। बच्चे जो अलग अलग किस्म के वातावरणों में जन्मे, पले तथा बड़े हुए दूसरे रिश्तेदार बच्चों से मिले। बड़ों को बड़ा अच्छा लगा कि उनके बच्चे भी आपसी रिश्ते समझ रहे हैं। उनका वंश न केवल चलेगा बल्कि और नज़दीकी के संबंधों में बंधेगा।

अब जो हम दूर-दूर शहरों और कस्बों में बँटे बिखरे पड़े हैं, अब शादी की संस्था एक संबंध-उद्धारक के रूप में उभर रही है। विशेषकर जो उत्सव जम्मू में हो रहे हैं उन में पुराने संबंधो को पुनर्नव करने की ज्यादा संभावनाएँ रहती हैं। यहां न सिर्फ ज़्यादा रिश्तेदारों से मिलना होता है बल्कि नये पुराने जानकार भी मिलते हैं, दोस्त बंधु-बांधवों से मुलाकातें होती हैं। यहां से लौटकर जाने वाले बहुत ज़्यादा संतुष्ट अनुभव करते हैं और कुछ देर यहां की यादें उनको आगामी जीवन को सुखद बनाने में सहायता प्रदान करती हैं।

पर शादी ब्याह के कुछ अनचाहे पहलू भी उभर रहे हैं। दिखावे वाले पहलू की बात की जाए। दिखावा, इस अवसर, इस उत्सव का सब से बड़ा पर सब से ग़लत पहलू है। पूछिए तो बताया जाएगा कि यही तो एक अवसर मिलता है हमारे महिला वर्ग को अपने व्यक्तित्व की धाक बिठाने का। ठीक है, पर दूसरे पर इतना क्या रोब जमाया जाए कि खुद अपने पैर ही दुखने लग जाएँ और हम खड़े भी नहीं हो सकें। कुछ ऐसे घरानों के बारे में हम भी जानते हैं आप भी जानते होंगे कि धाक तो उन्होनें बिठाई पर खुद ऐसे बैठ गए कि आज वर्षों बीत जाने के बाद भी उठ नहीं पा रहे। अभी भी सुनार और टेंट वाले तगादा करने आते हैं। मांस खिला कर खूब मशहूरी प्राप्त की थी पर कसाई आज भी उनके घर के फेरे लगा रहा है। शादी तो हुई पर इस से किस की ख़ाना आबादी हुई किस की बर्बादी –यह वे ज़्यादा बेहतर बता सकते हैं।

हाय निराश !

रविवार, 29 अक्तूबर, 2000 का वह मनहूस दिन! प्रसिद्ध हिंदी-कश्मीरी कवि, प्रसारक, रेडियो कार्यक्रम निष्पादक और कश्मीरी पंडित बरादरी के एक ऐसे नाम जिन पर हम गर्व कर सकते हैं, मोहन 'निराश' का असामयिक तथा हृदय विदारक दुर्घटना में निधन हुआ। पंपोश कालोनी, दिल्ली की 'कश्मीर एजुकेशनल कल्चरल सोसाइटी' के समारोह में कविता पढ़ने घर से निकले और वहां पहुंच ही न पाए। चार दिनों तक परिवार, सगे-संबंधी, मित्र-प्रशंसक खोज ढूंढ कर हारे और अंत में क्या पाया–क्षतिग्रस्त निष्प्राण शरीर शेष। 'निराश' कश्मीर में हिंदी लेखन के इतिहास में अप्रतिम स्थान रखते हैं। रेडियो प्रसारण में तो उनका नाम शलाका पुरुषों में गिना जाता है। उनके निधन से हम सब, क्षीरभवानी तथा कश्मीरी पंडित सभा, जम्मू का परिवार अपूर्णीय हानि अनुभव करता है।

कटु सत्य

डॉ. वैकुण्ठ नाथ शर्गा

(वरिष्ठ उपाध्यक्ष, अखिल भारतीय कश्मीरी समाज)

कश्मीरी पंडित अपने को कश्यप मुनि की सन्तान मानते हैं। ऐसी मान्यता है कि कश्यप मुनि ने अपनी तपस्या और आराधना के बल पर भगवान विष्णु को धरातल पर प्रकट होने को विवश किया, जिन्होंने अपने बाण से पर्वत माला को भेद कर उससे घिरे हुए सतीसर सरोवर के जल को निकाल कर उसमें छिपे हुए राक्षस 'जलोद्भव' का वध कर ऋषियों तथा मुनियों को उसके अत्याचारों और आतंक से मुक्त किया जो उनकी पूजा अर्चना तथा योग साधना में विघ्न डाल कर व्यवधान उत्पन्न करता था।

कश्यप मुनि ने तदुपरान्त इस देव भूमि पर अपनी इच्छा के अनुरूप अति विशिष्ट व्यक्तियों को बसाया जो बाद में कश्मीरी पंडित कहलाये और इस पवित्र भूमि का नाम कश्यापा या कश्मीर पड़ा। योरप के इतिहासकारों के अनुसार मध्य एशिया से आर्य जाति के लोग तेज़ गति के घोड़ों के रथों पर बैठ कर कश्मीर घाटी में आये और वहीं बस गये। इस प्रकार का उल्लेख पंडित जवाहर लाल नेहरू ने भी अपनी बहुचर्चित पुस्तक 'दि डिसकवरी आफ इण्डिया' में किया है इस नाते कश्मीरी पंडित उसी आर्य जाति के वंशज माने जाते हैं। और अपने को सबसे पवित्र आर्य मानते हैं।

कश्मीरी पंडितों का इतिहास प्रचलित मान्यताओं के आधार पर लगभग 5000 वर्ष पुराना माना जाता है ऐसी धारणा है कि लगभग 5000 वर्ष पूर्व पीर पंजाल पर्वत श्रृंखला से सरस्वती नदी निकल कर राजस्थान के मरूस्थली भू भाग से बहती हुई अरब सागर में जाकर गिरती थी। जिसके तटों पर सारस्वत ब्राह्मण रहते थे। कालान्तर में किसी भयंकर भौगोलिक परिवर्तन के कारण यह नदी लुप्त हो गयी और उसके तटों पर बसे हुए सारस्वत ब्राह्मण कश्मीर घाटी में जाकर बस गये। यही कारण है कि कश्मीरी पंडित अपने को सारस्वत ब्राह्मण मानते हैं।

कुछ वर्ष पूर्व मुम्बई में स्थित भाभा परमाणु अनुसन्धान केन्द्र के वैज्ञानिकों ने अत्यधिक आधुनिक उपकरणों का प्रयोग कर राजस्थान के बाड़मेर और जैसलमेर क्षेत्र में भूमिगत जल स्त्रोतों का पता लगाने के लिये व्यापक परीक्षण किये और उनको इस बात के ठोस प्रमाण मिले कि वहां की मरुस्थली भूमि के भीतर मीठे पानी के जलस्त्रोत विद्यमान हैं, जिनकी आयु उन वैज्ञानिकों ने कार्बन डेटिंग का उपयोग करते हुए लगभग 5000 वर्ष निर्धारित की। यह इस बात की स्पष्ट रूप से पुष्टि करता है कि 5000 वर्ष पूर्व इस क्षेत्र में कोई नदी बहती थी जो किसी भयंकर भूचाल के कारण भूमिगत हो गयी और उसके तटों पर निश्चित रूप से कोई आबादी रहती होगी।

अब यदि हम अपने देश की सामाजिक व्यवस्था का गूढ़ अध्ययन करें और विभिन्न वर्गों और समुदायों के इतिहास का निष्पक्ष विश्लेषण करें तो कुछ प्रमुख बातें स्वयं स्पष्ट हो जायेंगी। हमें इस बात का आभास होगा कि जब भी किसी व्यक्ति या समुदाय को उसकी जड़ों से काट दिया जाता है और उसको अपनी मातृभूमि से अपनी शताब्दियों पुरानी स्थापित सभ्यता, संस्कृति, मान्यताओं, परम्पराओं, आदर्शों, मूल्यों तथा रीति-रिवाजों को छोड़ कर किसी एकदम नये स्थान और वातावरण में पलायन

करने पर विवश किया जाता है तो स्वाभाविक रूप से उस समुदाय या व्यक्ति में एक बंजारा प्रवृत्ति जन्म लेती है जो निश्चित रूप से उसकी मानसिकता को प्रभावित करती है। इस मानसिक विकार के कारण वह व्यक्ति या समुदाय किसी एक स्थान पर अधिक समय टिक नहीं पाता है और यायावर की भांति भ्रमण करता रहता है, जिसके कारण वह किसी भी स्थान पर अपना प्रभुत्व बनाने के योग्य नहीं रहता। उसकी स्थिति एक थाली के बैंगन के समान हो जाती है। वह केवल वर्तमान में जीता है क्योंकि न तो उसका कोई भूतकाल होता है और न ही उसमें अपना भविष्य निर्माण करने की क्षमता होती है। उसके पास अपने पूर्वजों द्वारा अर्जित की हुई कोई सम्पदा नहीं होती। उसे अपना मार्ग स्वयं प्रशस्त करके अपने परिजनों के लिये संसाधन जुटाने पड़ते हैं।

यदि हम कश्मीर घाटी के समय समय पर कश्मीरी पंडितों द्वारा किये गये पलायन के पिछले लगभग 300 वर्ष के इतिहास के पृष्ठों पर दृष्टि डालें तो बहुत सी बातें स्वयं स्पष्ट हो जायेंगी। जिस प्रकार समाज के अन्य वर्ग इस अन्तराल में संगठित होकर शक्तिशाली बने और जिस अनुपात में उन्होंने अपनी जनसंख्या में वृद्धि की उसकी तुलना में कश्मीरी पंडित न तो संगठित रह पाये और न ही उन्होंने अपनी जनसंख्या में अपेक्षाकृत वृद्धि की। उपलब्ध आंकड़ों के अनुसार उनकी जनसंख्या में तीव्रगति से गिरावट आयी और उन्होंने समाज में अपनी विशिष्ट पहचान नष्ट की।

मुग़ल शासन काल में दिल्ली का बाज़ार सीता राम तथा अवध में नवाबी शासन काल में लखनऊ का कश्मीरी मुहल्ला पंडितों के प्रमुख केन्द्र के रूप में विकसित हुए और लगभग 100 वर्ष तक उनकी सामूहिक शक्ति का केन्द्र बिन्दु बने रहे। हमारे पूर्वजों ने एकता की शक्ति को महत्व दिया और एक स्थान पर संगठित होकर एक वृहद परिवार के रूप में रहना अधिक उचित समझा ताकि वह समाज में अपनी विशिष्ट पहचान बनाये रख सकें और उनकी सदियों पुरानी सभ्यता और संस्कृति में किसी प्रकार का मिश्रण होकर प्रदूषण की सम्भावना न उत्पन्न हो। वह अपने इन्हीं सिद्धान्तों के कारण संख्या में कम होते हुए भी सारे समाज के हर वर्ग में अपना वर्चस्व बनाने में सफल हुए और उन्होंने इन्हीं विशेष गुणों के कारण हर तरफ आदर और सम्मान पाया पर उनके वंशज अंग्रेजों के शासन काल में पाश्चात्य सभ्यता के प्रभाव और कुछ अपने निजी स्वार्थों की पूर्ति के कारण इस स्थापित मान मर्यादा को बनाये रखने में सक्षम नहीं सिद्ध हो सके और बिरादरी में विघटन और बिखराव की नींव पड़ी। सामाजिक बन्धन टूटे बिरादरी के सदस्यों ने स्थापित परम्पराओं और मान्यताओं को नकारा और अपने को बड़ा प्रगतिशील और क्रान्तिकारी बताया जिसका परिणाम यह हुआ कि वह मूल धारा से कट कर कुछ समय पश्चात अपने अस्तित्व को ही समाप्त कर बैठे। इतिहास इस बात का साक्षी है कि भारत में अनेक जातियां आयीं। उन्होंने यहां राज भी किया परन्तु एकता के अभाव में वह समय के साथ लुप्त हो गयीं और अब उनका वर्णन केवल हमें इतिहास के पृष्ठों में पढ़ने को मिलता है।

सबसे बड़ी विडम्बना यह है कि अब भी हम अपने प्राचीन इतिहास से किसी प्रकार का ज्ञान लेने के लिये तैयार नहीं चाहे हमें कितनी ही कठिनाइयां क्यों न झेलनी पड़ें। इस समय भी कश्मीरी पंडित समाज के अनेक संगठन कार्यरत हैं जिनके नेतागण अपनी सुविधाओं के अनुसार उनकी नीतियों का निर्धारण करते हैं चाहे उनमें आपस में किसी प्रकार का सामंजस्य या तारतम्य हो या न हो। जिसके

कारण संगठित रूप से एक मंच पर एक विचारधारा का आना सम्भव नहीं हो पाता। कुछ नेतागण आपस में ही तलवार भांजना अधिक उपयुक्त और उचित समझते हैं जिसका पूरा लाभ अधिकारी गण उठाते हैं। साधारण कश्मीरी पंडित समाज इस प्रकार की नूरा कुश्ती और उठा पटक से त्रस्त है पर कुछ व्यक्ति अपनी नेतागीरी चमकाने में व्यस्त हैं और समाज की विवशता और लाचारी पर अपनी राजनीतिक रोटियां सेंक रहे हैं क्योंकि उसी में उनका व्यक्तिगत स्वार्थ निहित है।

क्या कभी इस भयानक काली सुरंग का अन्त होगा और एक नयी आशा की प्रथम किरण दिखायी देगी? यह एक बहुत बड़ा प्रश्न चिन्ह बन कर पूरे समाज के सामने खड़ा है। कोई समुदाय या वर्ग बिना संगठित हुए कभी शक्तिशाली नहीं हुआ और विशेष रूप से समाज की उस व्यवस्था में जहां नियमों और सिद्धांतों के स्थान पर जन संख्या के आधार पर नीतियों का निर्धारण किया जाता हो। यह समय इस ज्वलंत समस्या पर गम्भीर चिंतन तथा गूढ़ मनन का है। एक साकारात्मक, क्रियाशील तथा ठोस कार्यक्रम को मूर्ति रूप देने की आवश्यंकता है जो समाज को संगठित कर उसकी विसंगतियों को दूर कर उनमें एक नयी स्फूर्ति तथा गति का संचार कर सके अन्यथा भविष्य में आने वाली पीढ़ियां कदाचित हमको क्षमा करने में अपने को असमर्थ पायेंगी।

देश की वर्तमान राजनीति के संदर्भ में जो भी समुदाय या वर्ग संगठित हैं वह सरकार से अपने अधिकारों को पूर्ण कराने में सक्षम हैं। नेतागण भी उनकी जनसंख्या के आधार पर उनकी उचित अथवा अनुचित मांगों को महत्व देते हैं चाहे उनकी अपेक्षायें सरकार से न्यायोचित अथवा तर्कसंगत हों अथवा नहीं। पर इसके विपरीत वह वर्ग जो संगठित नहीं है वह प्राय: सरकार की अपेक्षा का शिकार रहता है चाहे उसकी मांगें कितनी ही उचित क्यों न हों। परिस्थितियों को अपने अनुकूल बनाने के लिये एक जुट होकर कठोर संघर्ष करने की आवश्यकता होती है, जिसके लिये दहकते हुए अंगारों को चिमटी से नहीं अपने हाथ की उंगलियों से स्पर्श करना पड़ता है।

हमारे पूर्वजों ने जिन विषम परिस्थितियों और प्रतिकूल वातावरण में अपने को समाज में आदर और सम्मान का पात्र बनाया वह वास्तव में वन्दनीय है। उसका सही मूल्यांकन करने की इस समय नितान्त आवश्यकता है। तभी हम किसी सही मार्ग को खोजने में सफल हो पायेंगे। जिस व्यक्ति को अपने प्राचीन साहित्य और इतिहास में रुचि नहीं उसके जीवन का न हो कोई अर्थ है न कोई सार है। वह अपने समय की उपभोक्तावादी संस्कृति का मात्र एक चलता फिरता यंत्र है। मानवीय सम्वेदनाओं का उसके जीवन में कोई महत्व नहीं। आध्यात्मिक शक्ति ही मानवता के विकास की कुंजी है जो मानव को महामानव होने के योग्य बनाती है। यही हमारे भारतीय दर्शन का मूल मंत्र है।

उपयुक्त होगा कि समय की नज़ाकत को उचित प्रकार से समझने का हम कष्ट करें और अपने को उसी के अनुकूल परिवर्तित करने की चेष्टा करें तभी हम अपने स्वर्णिम भविष्य की कल्पना को एक साकार रूप दे पाने में सफल हो पायेंगे। अन्यथा कहीं हमारा मधुर स्पप्न अतीत के काले साये में विलीन होकर न रह जाये और हम अपने को एक ऐसे स्थान पर पायें जहां पर खुद हमें अपनी ख़बर न हो :-

''कैसा बुतख़ाना कहां का दर कैसी ख़ानकाह
जिस जगह सजदा किया हमने, वह क़ाबा हो गया।''

(मनोहर निवास, कश्मीरी मुहल्ला,
लखनऊ- 226003)

मेरे शहर में आजकल

–चंद्रकान्ता

मेरे शहर में शोर है–
आजकल कुरबानी का!
अलग-अलग अर्थों में खुलते
इस शब्द की आँधी ने
बूढ़े चिनारों के पैर लड़खड़ा दिए हैं
पत्तों पर छलक आया है
खूरेज़ी का रंग !
नहीं, रेडियो पर बजने वाला
गीत नहीं है यह।
वादी के कोने-अंतरों से फूटती
भूँचाली आवाज़ ने
वितस्ता में दरार डाल दी है
कैसे बचेगा मेरा शहर
अब। डूबने से ?
'ख्रिव' का ज्वालामुखी
धुआं उगल रहा है
और बच्चे खेल रहे हैं
पिस्तौलों से/ठांय-ठांय।
खेल कुरबानी का।
बाग़े निशात के गुलों पर
धूल जम गई है-
धरती खूंदते घोड़ों की।
हब्बाख़ातून के चश्मे को
क्या रौंद देंगे पागल हाथी?
बत्तखें माप नहीं पायेंगी अब
तट से कोतरखान की दूरी,
कि झील के शैवालों में
घुस आये हैं सुरसामुखी दैत्य।
संगरमाल की खिड़की से झांकता
शर्मीला सूरज/कैसे जगा पाएगा।

लहरों के पारे में बिछलता जादू?
पिता बेटों को झोंक देता है
बारूद की भट्टी में
कि उसका भी नाम जुड़े/अंधे जिहाद में!
देहरी पर बैठी माँ
बटोरती है हरमुख के पत्थर,
खोदती है खंदक/खाइयाँ
हैरान!
किस पाताल लोक में छिपाए
वह/अँधी आँखों की रौशनियाँ?
बोटियाँ मुचवाना भी शर्त है/कुरबानी की।
मज़हब लहूलुहान हैं/बटती हुई नस्लों में,
पहाड़ों के सिर
किस ग़रूर से/खड़े रहेंगे अब?
एक लड़की/चिन्दी चिन्दी
बिखरी है हारी पर्वत के दामन में
मख़दूम साहब के दरवाज़े पर
रक्त नदी में नहा रही है
मुट्ठियों में भींचती/धरती की आखिरी दूब
महसूसती है/वक्त की टूटती हुई नब्ज़।
उसने पीर के इस दरबार में
बाँधी थी मनौती की गाँठ।
उसे कौन खोलेगा?
इतिहासों में सो गए हैं/पीर और बादशाह!
एक अँधा शोर बचा है/चौतरफ
और नन्हें हाथों में राइफलें लेकर/घूमती हैं
बँधी, बिंधी कठपुतलियाँ।
परदे के पीछे गुम है/डोरियों वाले हाथ!
तमाशबीन जब तक चाहें
कठपुतलियाँ खेलती रहेंगी और/
चलता रहेगा/मौत के कुएँ का
यह अँधा खेल !!

(3020/ सेक्टर 23 गुडगांवा– 122 017)

एक सवक्तव्य कविता

श्याम बिहारी 'सागर'

बहुत दिनों से कविता को लेकर कुछ लिखने का मन था।
पर इस ग़मे-रोज़गार का क्या करें?
कविता मांगती है इक फुर्सते गुनाह! कहां से लाएं?

कल डॉ. कौल के यहां जाना हुआ। पड़ोस में ही रहते हैं। घर की दीवारों को सजाने-संवारने के शौक़ीन। कुछ दिन पहले ही एक चित्र खरीद कर लाए हैं। चित्र तो उसे क्या कहूं। विशुद्ध कविता है। जंगल है, पहाड़ है, नदी है, पेड़ हैं, फूल हैं, घास हैं, बादलों की ओट से ताकती धूप है और घोड़े हैं। घोड़े हैं कि उबलती आग है। फड़फड़ाते नथुने, घने अयाल, चमकता जिस्म और चौकन्नी नज़रें। जी में आ रहा था इन घोड़ों में से एक हो जाऊं। फिक्र और बेचारगी की कहीं शिकन तक नहीं। नीचे इस इस पेंटिंग का शीर्षक है BORN FREE। सोचता हूँ तीन शब्द और जोड़ दूं :-

Born Free.......in search of chains

आखिर जिन्दगी यही तो करती है।
आपको एक कविता सुनांऊ अपनी लिखी।
अरे साहब, सुन लो! क्या फर्क पड़ता है?

'जिन्दगी मेरी धोबन'

(अतीत हमारी मूर्खताओं का चलचित्र होता है–मुक्तिबोध)

लाद कर
मेरी पीठ पर
गर्म सुलगते
रिश्तों की भट्ठी से
निकली तर-ब-तर
पछतावों की गठरी का भार
हांकती मुझे
कालिन्दी के छोर
बांध कर मेरे पांव में
कदम भर डोर
कहती जा विचर
दूर तक फैली रेत में
तलाश कर दूब और चर

हाय! उसकी यह
बादलों की ओट में
धूप सी अदा
और हरी हरी
घास का सपना
मेरी आंखों में
कीच बन जमने लगा
सांवले जल में
अधडूबे पत्थरों पर
पछतावों की पछाड़
झनझना देती
मेरे भीतर का तार तार
अलापने को होता मन
ऐऽऽ री प्यारी हत्यारन
सुरमई जल में
आत्म मुग्धा सी
निहारती है क्या
सांझ ढली देर हुई
चल अब घर चल।

(पी-364 दुर्गानगर-2 जम्मू)

चन्द्रमा पर आरक्षण

कन्हैया लाल 'परदेसी'

चन्द्रमा धरती से दूर है हमने माना है
पर कुछ लोगों ने इसका सौदा किया है।
चन्द्रमा भी धरती पर बिक गया है
इसका कब विज्ञापन हो गया था कुछ पता नहीं है।
इसका किसने टेंडर निकाला था कुछ खबर नहीं है।

चन्द्रमा का शोषण तब से हुआ है
जब से मानव ने कविता लिखी है
कभी पूनम की रात को विष बनाया
कभी प्रीतम के चेहरे को चन्द्रमा की संज्ञा दी।
कभी कवियों ने चन्द्रमा में भी खोट पाई है।
जब भी दृष्टि दाग पर दौड़ाई है
जब भी प्रेमी और प्रीतम जुदा हुआ करते हैं
दोनों के दुखड़े सुनने ही पड़ते हैं
चन्द्रमा के कान सुनते सुनते पकते हैं

आज मैंने भी चन्द्रमा को लूटने का निर्णय लिया है
चन्द्रमा पर एक छोटा सा टुकड़ा अपने लिए रिज़र्व कर लिया है
यह बात अलग है कि मेरा अपना घर ही आध दर्जन सालों से
अपना नहीं है
चन्द्रमा पर उस जगह रहूंगा जहां धर्म चाहे कितने हो मगर धर्म
हर किसी का अपना हो
अपना हो केवल अपना हो
जहां बहुत दूर तक भी धर्म के ठेकेदार नहीं बसते हों
जहां मानव कोई बेचने की वस्तु न हो
जहां कहीं अन्याय न हो, न रुदन हो
जहां छोटे बच्चों की हंसी पर पहरा न हो
यहां धरती पर मनुष्य स्वयं मनुष्य से डरता है
यहां बादल सदा युद्ध में विचरते हैं
यहां बूढ़ी दम्पतियों को जवान बेटों का डर है
यहां सास को बहू और बहू को सास से डर है

हम सारे मिलकर एक समाज बनाते हैं
और हम सारे उसी समाज से डरते हैं
धरती पर न वायु प्रदूषण है न केवल ध्वनि प्रदूषण है
यहां जल भी प्रदूषित है यहां थल भी प्रदूषित है
यहां मनुष्य के तन पर भी प्रदूषण है
यहां मनुष्य के मन पर भी प्रदूषण है
आधार प्रदूषित्त है विचार प्रदूषित है

'परदेसी' रे! ओजोन परत क्या फट गई
ओज़ोन परत ही न रह पाएगी
अगर दुनिया ही न सुधर जाएगी
चन्द्रमा पर दाग़ जो काला पड़ा है।
यह धरती के दुख देख के काला हुआ है।
यह अंधकारमय एक ही दिन हो जाएगी
यदि मानवता ही चली जाएगी।

(एफ-17, केन्द्रीय राजस्व कालोनी
लारेंस रोड, अमृतसर)

कौन हो तुम ?

मनमोहन 'वैरागी'

तुम शूल भी हो, अंकुश भी हो, प्रहार भयंकर, प्रहरी हो
तुम शेष भी हो, आक्रोश भी हो, प्रहर भी हो, प्रहारी हो।
तुम फूल खिली हों अँकुर से और महके मेरे आँगन में,
तुम राग हो नूपुर के स्वर की, तुम छिप्री घटा हो अंबर में।
तुम झन झन गुँजन भौरे की तुम हरकत मेरे तन मन की
तुम पुष्प लताओं की मधुशाला में हो रस मेरे अधरों की।
तुम हो गहराई सागर की, छाया मेरे मरुस्थल की
तुम बाँझ धरा की आशा हो, तुम प्राण हो इस भू-मंडल की।
तुम काल अकाल की माया हो, अपार ब्रह्मांड की ज्योति हो
तुम विष में अमृत की धारा हो, नाश-विनाश की शक्ति हो।
तुम निर्मल, उज्जवल मिट्टी की सुंदर सी प्यारी प्रतिमा हो
तुम शीतलता पुरवाई में, तुम सुख हो, शांत हो, शोभा हो।
तुम गीत हो मेरी वीना का तुम गीत में रस-शृंगार भी हो
तुम पार-अपार की दृष्टि हो, तुम सृष्टि का आधार भी हो।
तुम भोर की हर एक बूँद भी हो, लोहार की भट्ठी में अग्नि हो
तुम कर्मों की कर्ता भी हो, हर बीज में तुम ऊर्जा भी हो।
तुम संकट, पीड़ा, ज्ञान भी हो, विकराल, विशाल, विलास भी हो
तुम शौक में शैल का रूप भी हो, तुम शौक, श्लोक, श्लेषण हो।
तुम कौन हो, क्या है रहस्य तेरा, तुम भ्रम हो? कौन सी शक्ति हो?
तुम धुँध की धूल में धूमिल किस प्रतिमा की तुम परछाईं हो?
तुम कोख से जन्मी किस माँ की, क्या नाम तेरा, आकार तेरा?
तुम गुप्त रही और वास तेरा, मैं जन्मों से हूँ भटक रहा।
तुम कौन हो क्या है रहस्य तेरा, क्या नाम तेरा आकार तेरा?

*(20/2, Roop Nagar Enclave,
Block–A
P. O. Roop Nagar- 180013)*

टूटा विश्वास

—महाराज कृष्ण वांटू

यह कैसा जुनून ?
महलों को जला कर
खण्डहर बनाने का
शवों को बेच कर
श्मशान बनाने का
जो गहरी नीद सुलाए गए
वे अपने मृत शरीर पे स्वयं रो रहे हैं।
उधर
मेरे शोक पे
हर्ष की लहर दौड़ी है
मेरी आँखों के तारों को मार कर
वे
अपने कंधे सजाए बैठे हैं
यहां तो
हृदय की धड़कन के सिवा
कुछ भी अपना नज़र नहीं आ रहा
वे हैं कि
नर-संहार किए जा रहे हैं।
अपने बाज़ुओं को काट कर
विश्वास का पुल बना दिया
समुद्र की ख़ामोशी को
शान्ति का नाम दिया
मेघों के गरजने को
घुंघरू की झनकार मान लिया
सीनों पे जमी परत को
मगर
हटाना भूल गए
इस कारण
हृदय की धड़कन को
पहचानने में चूक कर गए
हम जागे तो
सूर्य अस्त हो चुका था
मेरी जड़-चेतना को
हिला चुका था।
अपने हाथों को
स्वयं मैने
हत्या करते देखा
अपने आप को मरते
मैंने देखा
दूर प्रयोगशाला से
हर उठती चिंगारी ने
मेरी बस्ती को
राख में बदल दिया
मेरी छाती से उठे छीटें भी
मेरे घर को
जलने से नहीं बचा पाए
अब बचा है
केवल
टूटा विश्वास
मेरे पास॥

दमाकुँ

क्या सना गव?
किछ़ सना आवाज़ गॅय
टास गव मोतुन मकानन शीशि फुट्य्
बाज़रस लॅज छग
यि क्युथ क्वहराम वो'थ
अॅड्य चलानं, अॅड्य पथ ह्यवान
अॅड्य क्रकुँ दिवान
दूरि गव इज़हार अचानक नार ह्यू
रे'ह छि आकाशस वनान:
वलुँ मॅत्य् करय
दुँह दुँहुँय दुँह
क्रकुँ, वदन चिकुँ
बाकुँ बाख
सडकि किन्य् गाड्यन अंदर लाशन निवांन
जसरुँ मंज़ुँ कम तांम बुथ्यन प्यठुँ नॅर्य् थॅविथ
चूरि सारान लूटुँ माल
पंजरुँ पटि मँज़्य्
लुख वुछान शाह बंद कॅरिथ
हॉकिमव ह्यॅचमुँच़ छुटी
तनखाह रॅटिथ
पुलसुँ वॉल्य् द्रामुँत्य् छि जुमहस बा जमाथ
होर कुन कुसताम प्यव
मंज़ बाज़रस छ्रटुँ छ्रटुँ करान
ख्वडुँ के'म्यव, क्रीलव
सु रछ़ि-रछ़ि लाकि सोर

-- o --

०जौहर०

कॉशिर मॉन्ज़ि राथ

–डा० अमर मालमोही

मॉन्ज़ छे' सॉरिसुॅय दुन्य्यिहस मंज़ वारयाह कालुॅ ब्रोंह प्यठुॅ मस तुॅ दॉर रंगनुॅ खॉतरुॅ ति इस्तिमाल सपदान तुॅ दवा रंगुॅति। हिंदुस्तानस मंज़ छु अम्युक इस्तिमाल ले'दरि तुॅ चंदनस सूॅत्य् साज़-सिंगार खॉतरुॅ पांछ़ सास वॅरयि ब्रोंह प्यठुॅ सपदान आमुत। हिंदुस्तॉन्य् कलचरस मंज़ छे' मॉन्ज़ि अख वखरुॅ जाय। यिमव ति कोमव मुखतलिफ दोरन मंज़ हिंदुस्तान पनुन गरुॅ तुॅ वतन बनोव, मॉन्ज़ि रो'न्ग हिंदुस्तॉन्य् आयि तिहुंद ल्वय-ख्वय। यिहोय वज़ह छु ज़ि अज़ ति छे' सॉर्य्सुॅय बरि सगीरस मंज़ मॉन्ज़ महरे'नि सिंगारुक सु अनसर यथ समॉजी प्रज़नथ तुॅ व्यकार छु। मॉन्ज़ छे' सारिनुॅय मंज़ रुॅच़रुॅच अख अलामथ माननुॅ यिवान।

मॉन्ज़ छे' सॉर्य्सुॅय हिंदोस्तानस मंज़ खांदर सपदन वाजनि कोरि लागनुॅ यिवान। ब्यो'न-ब्यो'न जायन छि मॉन्ज़ लागनुॅक्य् ब्यो'न-ब्यो'न तॅरीकुॅ तुॅ वख मगर यसलुॅ पॉठ्य् छे' मॉन्ज़ शामुॅ प्यठुॅ न्यस्फ रॉच़ ताम लागनुॅ यिवान। रुॅच़रुॅच अलामथ आसनुॅ किन्य् छे' मॉन्ज़ खांदरुॅ तुॅ मेखलि रो'स ति लागनुॅ यिवान। कॉशिर मुस्लमान छि कोरि निशानि वखतुॅ ति मॉन्ज़ लागान। पथ कालि ऑस्य् बटुॅ शुरिस ज़र कासयि तुॅ काह नेथरुॅ वक्तुॅ ति या तुॅ मॉन्ज़ि ट्यो'क करान या मॉन्ज़ लागान। कॅशीरि हुॅद्य अहलि तशी ऑस्य् बाज़े बड्यन दो'हन मिसाले नवरोज़ तुॅ ईदि गॅदीरस व्यठ मॉन्ज़ लागान। कॉशर्य मुस्लमानन मंज़ ओस दॅह बाह वॅरी ब्रोंह कोरि मलुॅ मॉन्ज़ लागनुक रिवाज यिथुॅ पॉठ्य् बटन मंज़ अज़ ति सातुॅ मॉन्ज़ लागनुॅ यिवान छि। चूंकि यसलुॅ पॉठ्य् छि कॉशिर्य् बटुॅ मुस्लमान हिवी नॅसली मो'हरिकात थवान तुॅ द्वशवय छि अकी सकाफतुॅक्य् ज़ुॅ पयवंद, अमि किन्य् छे' द्वशवुॅन्य् हुॅज़ि सोंचन त्रायि हिशे। केंह वॅरी ब्रोंह ऑस्य् मुस्लमान ति कुनि रुॅतिस सातस प्यठ कोरि मस मुच़रान। ॲमिस शो'द ग्यव तुॅ ल्यॅदुॅर मथान तुॅ मान्ज़ि रॉच़ पोन्य् शीरिथ मलुॅ मॉन्ज़ लागान तुॅ अमि पतुॅ पननि व्यस्तारुॅ मुतॉबिक आम मॉन्ज़ि राथ करान। मुस्लमानन मंज़ ति छे' मॉन्ज़ि राथ खांदरुक अख अहम रस्म तुॅ तवय छु शमस फॅकीरन ति वो'नमुत :

मॉन्ज़ि मो'त मॉन्ज़ लॉगिथ द्राव नमनुॅय।
कमनुॅय कमनुॅय हावि दीदार॥

केंह मुस्लमान छि वुनि ति मॉन्ज़ि हुंद रुॅच़र तुॅ शो'गुन मदि नज़र थॅविथ बाज़े अजमीर प्यठुॅ तुॅ बाज़े स्यठा रुॅच़ खानुॅ आबॉदी कांछनुॅ म्वखुॅ अरबुॅ प्यठुॅ ति मॉन्ज़ अनुॅनावान। यिम छिनुॅ आम पॉठ्य् मॉन्ज़ि रॉच़ द्वह वाज़वान लागान। व्वं गव रॉत्य् रातस छे' कुॅस्मुॅ-कुॅस्मुॅ चायि चलान आसान। महराज़स छे' किसि मॉन्ज़ लागनुॅ यिवान तुॅ महरे'नि अथन तुॅ तलपद्यन। मॉन्ज़ लागनुॅ विज़ि छि बटुॅ क्यो मुस्लमान महराज़स या माहरे'नि शीरीन छकान तुॅ इस्बंद या वुदुॅ ज़ालान। मुस्लमानन मंज़ छि कोरि गो'बरुॅ वॉल्य् अख ॲकिस रुॅच़र तुॅ लोल कांछनुॅ खॉतरुॅ हो'छ मॉन्ज़ सोज़ान। लॅडकुॅ वॉल्य् सुंज़ मॉन्ज़ छे' कोरि लागनुॅ यिवान तुॅ कोरि मॉल्य् सुॅज़ लॅडकस। बटन मंज़ छुनुॅ मॉन्ज़ ओरुॅ योर सोज़नुक कांह रिवाज।

बटुॅ छि मॉन्ज़ि रॉच़ द्वह दुपहर पतुॅ दारस याने मकानुॅ बरस ॲन्द्य्-पॅख्य् क्रूल खालान। चूंकि छु क्रूल ति अख मंडुल तुॅ कॉशरिस बटुॅ कलचरस मंज़ छे' तिबती कलचरुॅक्य् पॉठ्य् मंडलन पनुॅन्य् अख अहंयथ। चूनुॅ सूॅत्य् छु दार लिवनुॅ यिवान तुॅ पतुॅ छे' अथ प्यठ नक्श निगॉरी सपदान। बाज़े छु कांह क्रूल फनी हमवॉरी आसनुॅ किन्य् स्यठा प्रेयवुन बासान। क्रूल गछ़ि शाम

सपदनुँ ब्रोंह खालनुँ युन। अमि विज़ि छे' ज़नानुँ वनवान। डून्य् गोजि त्रॉविथ छे' प्वफ वॅर तुँ तो'मलुँ च्वचि बनावान तुँ यिम छि बॉगरनुँ यिवान। प्वफि छु यॅज़मन वरि ज़ंग दिवान। कॉशिर मॉन्ज़ि राथ छे' असनुँ ग्यवनुँच तुँ कुनि हदस तान्य् जज़बॉती ओसूदगी हुँज़ राथ। बटन मंज़ छु मॉन्ज़ लागनुक अख खास कॉयदुँ। मास छे' महरे'नि या महराज़स ख्वर छलान तुँ प्वफ छे' मॉन्ज़ लागान। ॲमिस छे' यज़मन तुँ यज़मन बायि हुँदि तरफुँ मॉन्ज़ि जंग मेलान। अख तो'मलुँ थाल तुँ अथ प्यठ नूनुँ लिफाफुँ डून, वॅर तुँ नक्द रकम। यि रकम हे'कि हॅसियॅच़ मुतॉबिक अकि र्वपयि प्यठुँ वारयाह रकम ति ऑसिथ। अलबतुँ रकमुक ताक आसुन छु ज़रूरी। प्वफ छे' अमि पतुँ यि मॉन्ज़ सारिनुँय बॉगरान तुँ प्रथ कांह छुस केंह नतुँ केंह नकदी मॉन्ज़ि ज़ंग दिवान। महरे'नि या माहराज़स छु मॉन्ज़ लागनुँ विज़ि शीरीन तुँ ख्वश्क म्यवुँ छकनुँ यिवान। पतुँ छि मासुँ, मामनि, प्वफुँ, पे'चनि यिमन इस्बंद ज़ालान तुँ पतुँ अख-ॲकिस ति वनिव-वनिव मुबारक, वदव तुँ छायख कॅर्य्-कॅर्य् इस्बंदुँ तुँ वुदुँ ज़ालान। वुदुँ या इस्बंदुँ ज़ालुन छु बद नज़र तुँ कुनि कुॅस्मुक मनफी सायि दूर थवनुँ म्वखुँ करनुँ यिवान। यनुँ वीडयो आव तनुँ छे' ज़नानुँ ज़्यादय छफ करान तुँ मॉन्ज़ि राथ छे' ज़्यादुँ शूबिदार तुँ प्रेयवुँन्य् बनान। मॉन्ज़ अथन लॉगिथ छु ग्यवुन-गिंदुन शो'रू सपदान। ज़नानुँ छे' असान, नच़ान, ग्यवान तुँ बाज़े अख ॲकिस टीफ तुँ च़टान। बटनि छे' तुंबख नारि सूॅत्य् सूॅत्य् गागरि तुँ थाल ति कुंजव सूॅत्य् वायान। कॅशीरि ओस ल्वयि खास्यन हुंद जल तरंग ति वज़ान मगर जे'मि न रूज़ बटस स्व सरतल तुँ न ल्वय। व्वन्य् छु बाज़े नवि माहोल कि असरुँ सूॅत्य् डोल ति वज़ान तुँ हारमोनियम गयोव ऑसिथुँय। लीलायि तुँ वच़न ऑस्य् ब्रोंह कालि आम पॉठ्य् रॉत्य् रातस ग्यवनुँ यिवान मगर अज़कल छि लीलायि या वच़न कम तुँ फिल्मी बॉथ ज़्यादुँ ग्यवनुँ यिवान। अमि रॉच़ छि हिकुॅट ति करनुँ यिवान तुँ कांह ज़नानुँ छि डिस्को नावस प्यठ पनन्यन ज़ंगन बे' हंगम हरकथ ति दिवान। गुज़ारुँ वॉल्य् छि अथ रॉच़ ग्यवनुँ खॉतरुँ ग्यवन वाल्यन ति अनान। अज़कल छु बटन मंज़ मॉन्ज़ि रॉच़ साल ति दिनुँ यिवान। अमि रॉच़ छुनुँ माज़ रननुक रिवाज। हाख, नदुॅर्य् यखुॅन्य्, दम ओलव, ल्यॅदुॅर तुँ व्वज़ुॅज च़ामन, राज़माह, च़ो'क्य् वांगन तुँ मुजि च'ेटिन्य् बेतरि छि आम सिन्य् आसान। जे'मि म्वकल्योव मुजि चे'टनि दॅगिथ मरचुँ वांगन त्रावनुक रिवाज।

बुनियाद परस्ती तुँ मज़हबी दहशत गर्दी चोन कॉशरि मॉन्ज़ि रॉच़ ति स्वसुर। अज़कल छि कॅशीरि मंज़ मुस्लमान ति दोहले महरनि या महराज़स लो'त पॉठ्य् मॉन्ज़ लागान युथनुँ कॉन्सि मॉन्ज़ि मुश्क ति यियि। बटुँ ति छि तुँ बे वतन गॅछ़िथ व्वन्य् सातुँ मॉन्ज़ुँय लागान तुँ दिवगो'न दिथ आम पॉठ्य् लॅगनुँ कालुँ लुकुँ मॉन्ज़ि राथ करान। रातस छुनुँ करीबी ऑशनावव वरॉय बे'यि कांह रोज़ान। कॅशीरि ऑस्य् बटुँ सोंतुँ, हरदुँ तुँ र्यतुँ कालि खांदर करान मगर जे'मि, उद्यमपोरुँ या दिलि बेतरि शायन छु आम पॉठ्य् वंदस मंज़ खांदर करनुँ यिवान तिक्याज़ि ग्रे'शमस तुँ वॅहरॉच़ मंज़ छु इन्सान पनुँ मॅर्य् ह्यवान। कॅशीरि तिछि व्वन्य् दोहले सॉरी मुस्लमान बरात ह्यथ गछ़ान तुँ दो'हले न्वश अनान तिक्याज़ि दु तरफानुँ छख बलायि पतय। तिमन म्यूल अमि सूॅत्य् पानय तथ सवालस ति जवाब युस तिम बटन ऑस्य् दोहले बरात ह्यथ गछ़नस मुत्लिक अक्सर करान।

बे' पछ़ हालात, बे' पछ़ ज़िंदगी, बे' पछ़ पगाह। शायद मा रॉव मॉन्ज़ ति तुँ मॉन्ज़ि राथ ति। सॉर्य्सुँय तहज़ीबस, सकाफतस तुँ पो'त कालस ओ'न जनूनी खसलॅच़ खुर।

(यि ए'से छु तमी सिलसिलुक ब्याख ए'से युस असि केंह काल ब्रोंह शुरू को'रमुत छु। व्वमेद छि यिति यियि परन वाल्यन पसंद) –सं।

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कऽशीरि हुँद्य अखबार (4)

(चूरिम कुँरस्त)

– पृथ्वी नाथ भट्ट

अखबार रूद्य कऽशीरि अन्दर ग्वडुँ ग्वडुँ व्वतलान ब्वडान तिक्याज़ि माऽली सरमायिच आऽसुँख कऽ'मी तुँ परन वाऽल्य ति कम। वारुँ-वारुँ ह्यो'तुन अऽलमी गाश फाऽलुन तुँ लूक गऽयि अखबारबीनी कुन माऽयिल। रेडियो मा आऽस्य, अखबारुँय योत ओस शे'छ खबर बोज़नुक वाऽहिद ज़ऽरयि। अखबार आऽस्य डाककि ज़ऽर्ययि तिमन द्रहन वातान, अथ ति ओस वख लगान। शहरन अन्दर आऽस्य हाकर अखबार गरुँपतुँ गरुँ त्रावान। हाकर आऽस्य तुतुँनार्यव किन्य् शाहस्वर्खी बडि हटि परान ति तुँ पकान ति, लूख आऽस्य गरव अन्दरुँ हाकर सुँज़ आवाज़ बूज़िथ न्यबर नेरान तुँ अखबार ह्यवान, बऽड्य अफसर तुँ सरमायिदार आऽस्य प्रथ द्रह अखबार ह्यवान। हाकर आऽस्य ओम्बरा कदलुँ अखबार अजनसी प्यठ रटान पतुँ अऽड्य् वे'थि दऽछनि तरफुँ, अऽड्य खोवरि अखबार ह्यथ नेरान तुँ हबुँकदलुँ फतेह कदलुँ, बुहॅर्य कदलुँ बेतरि किन्य, अऽड्य देवान बाग, नवाब बाज़ार किन्य् छचुँबल वातान। गामन या कस्बन आऽस्य अखबार डाक ज़ऽरियि या कांऽसि हुँद्य दऽस्य वातान।

शहर सिरीनगरुँ प्यठुँ रूद्य अखबार नेरान युहुंद सफर पकनावव ब्रोंठ।

हफ्तवार बेकार : 1936 ई० अन्दर द्राव सिरीनगरुँ प्यठुँ, एडीटर ओसुस सदरुदीन मुजाहिद युस नेशनल कांफ्रंसुक अख सरकरदुँ रहनुमा ओस तुँ शेख साऽबुन साऽथी। 1931 ई० आव कशमीर मुसलिम कांफ्रंस बनावनुँ, 1939 फरवरी अन्दर आव यि नेशनल कानफ्रंसस अन्दर तबदील करनुँ, शेख महमद अब्दुला रुद्य बराबर यिमन द्वन तनज़ीमन हुँद्य सरबराह।

बेकारस आव पतुँ '**दहकान**' नाव थवनुँ। 1938 ई० अन्दर थोवहस '**खालिद**' नाव तुँ रूद 1953 ई० ताम उर्दूहस अन्दर नेरान। नेशनल कांफ्रंसुक ओस हाऽमी। 1953 ई० अन्दर येलि शेख साऽब गिरिफतार आव करनुँ, सदरुदीन मुजाऽहिद ति आव गिरिफतार करनुँ, अखबार खालिद गव बन्द, पतुँ द्राव नुँ।

हफतुँवार अदल : यि हफतुँवार उर्दू अखबार आव सन 1936 ई० अन्दर सिरीनगरुँ कडनुँ, एडीटर ओसुस दीनानाथ बज़ाज़, अथ अन्दर ओस काऽशर्यन बटन हुंदि सुदारुक प्रचार नेरान। अऽकिस वऽरियस चलिथ गव बन्द।

हफतुँवार कशमीर पंच : यि अखबार ति द्राव 1936 ई० अन्दर उर्दूहस अन्दर। एडीटर ओसुस दीनानाथ बज़ाज़। अथ अन्दर आऽस्य तनज़ोमिज़हुँक्य्

मज़मून शाया सपदान। वऽर्‌ययस ति पो'क नुँ तुँ गव बन्द।

हफतवार अलहिलाल : यि उर्दूं अखबार ति द्राव सन 1936 ई० अन्दर सिरीनगरुं एडीटर ओसुस अली महमद। मोलवी यूसुफ शहुन हाऽमी अखबार ओस। वुँहरी गव बन्द।

हफतवार वकील : यि उर्दू हफतरोज़ा द्राव 1937 ई० अन्दर, एडीटर ओसुस ग्वडुँ जगरनाथ दर, पतुँ शम्भूनाथ कोल। 1955 ई० ताम द्राव बेकाऽदगी सान। 1978 ई० अन्दर बन्योस पोशकरनाथ कोल वकील एडीटर तुँ रूद बाकाऽदगी सान नेरान। अथ अन्दर ओस समाऽजी, सियाऽसी तुँ मुल्की हालातन प्यठ मोलूमात आसान। 1990 ई० अन्दर यलि काऽशीरि अन्दर दहशत गर्दी फाऽलेयि तुँ काऽशिर बटुँ आय कडनुँ, वकील साऽब वोत दिलि तुँ यऽति कोडुन ''कश्मीर पोस्ट'' नावुँक हफतुँवार अंगरीज़ अखबार यथ अन्दर काऽशरेन बटन हुंद गुदरुन ओस आसान। वकील साऽब गयि 1998 ई० अन्दर स्वर्गवास। अखबार छुस व्वन्य् न्यँचुव कडान।

हफतवार मोजी : 1937 ई० अन्दर को'ड यि कोशुर हफ्तुँवार शम्भूनाथ ओगरहन सिरीनगरुं प्यठुँ। यि ओस काऽशरि ज़बाऽन्य् हुंद त्रे'यिम अखबार। द्वयि रे'त्य् गव बंद।

काऽशरि ज़बाऽन्य हुँद्यन अखबारन छे यिहय वदल द्वहय रूज़मुँच़ गछ़ान। परन वाऽल्य छिनुँ अथ माज़ान। ग्वडन्युक वजह छु पननि ज़बाऽन्य कुन लूकुन हुँज़ बेतवजिही, द्वयिम स्कूलन अन्दर कोशुर न परनावुन।

दीनत हफतवार : 1937 ई० अन्दर द्राव उर्दूहस अन्दर सिरीनगरुं अडीटर ओसुस ग्वडुँ नूरुद्दीन अखतर, पतुँ बदलेयस वाराह। यि ओस मोलवी युसुफ शह सुंज़ि सरपरस्ती अन्दर नेरान। पतुँ गव बन्द।

कश्मीर इलस्ट्रेटिड वीकली : यि अंगरीज़्य् अखबार द्राव सिरीनगरुं प्यठुँ 1938 ई० मंज़, एडीटर ओसुस माधवराम तुरकी। केंछ़ि काऽल्य गव बन्द।

देश : यि अखबार को'ड कशपबन्दुहन 1938 ई० अन्दर सिरीनगरुं प्यठुँ उर्दूहस अन्दर, ग्वडँ ओस हफ्तुँवार, पतुँ द्राव रोज़ानुँ। यि ओस बटन हुंद तर्जुमान तुँ बटन अन्दर समाऽजी सुधार, ताऽलीमी जागरती, सियाऽसी बेदाऽरी हुंद अलमबरदार। कशपबन्दो ओस पानुँ काऽशीरि हुंद ग्वडन्युक समाजसुदारक तुँ बटन हुंद बो'ड लीडर युस गेरि (नुरपोरा) त्रालुक रोज़न वोल ओस। यि ओस

आर्यसमाऽजी तुॅ लाहूरुॅ ओसुन पो'रमुत। बड्डुॅ ज़िन्दुॅदिल, कोमपरस्त तुॅ निडर लीडर ओस। 1988 ई० अन्दर गव स्वर्गवास। आज़ाऽदी हुँज़ि तहरीकि मंज़ रूद शेख साऽबस सूॅत्य लरिलो'र लडान तुॅ वारयाहि लटि गयि जेल ति। बटन्यन अन्दर दूत्य् लगावनुक, प्राऽन्य फरसूदुॅ आदात रे'वाज, रस्म त्रावनावनस अन्दर, खान्दरन खुंदरन मंज़ कम खर्ची बेतरि सुदारन प्यठ कऽरुॅन बटुॅसमाजस अन्दर थ्यकुॅन्य लायख काऽम। शेख साऽबनिस ग्वडनिकस दोरि हुकूमतस अन्दर ओस बन्दोजी डायरे'क्टर देहात सुधार तुॅ यि महकमुॅ आव अवाऽमी सुधारुक बुनयाद बनावनुॅ। पंचायती निज़ाम आव लूकुन हुँदि नवि अनमानुॅ बनावनुॅ युथ ज़न गामक्यन हुँद्य न्याय अती कुनि खरचि वराऽय अंज़रनुॅ यिन। शेख साऽबनि दुबारुॅ इक्तिदार रटनुॅ विज़ि रो'ट नुॅ बंदोजियन कांह सरकाऽर्य महकमुॅ अल्बतुॅ शेख साऽबस सूॅत्य रूदुख बराबर मरासम तुॅ तोलुख काऽयिम।

'देश' अखबार ओस बड्डुॅ हरदिल अज़ीज़। अथ रूद्य गंगादर देहाती मुरन, बनबासी, पी०एन० कोल, डी०एन० भट्ट, शामलाल शास्त्री ति वारि वारि एडीटर। शास्त्री साऽबनि वक्तुॅ आव अथ नाव **पटवारी गज़ट** थावनुॅ। 1967 ई० अन्दर गव बन्द।

हफतवार इतिहाद : यि हफतुॅवार उर्दू अखबार द्राव 1938 ई० अन्दर सिरीनगरुॅ तुॅ एडीटर ओसुस मुहम्मद अज़ीज़ खान। कमसुॅय कालस नीरिथ गव बंद।

नवजीवन : यि हफतुॅवार उर्दू अखबार आव 1939 ई० अन्दर कडनुॅ। अम्युक एडीटर ओस काशीनाथ कोल। यि ओस पंडित बरादरी हुंद तर्जुमान। बटन हुँद्य ताऽलीमी, सियाऽसी, इक्तिसाऽदी तुॅ समाऽजी मसलुॅ आऽस्य यिवान अथ मंज़ व्यछ़नावनुॅ। धर्मस प्यठ ति आऽसिस मज़मून नेरान। 1961 ई० अन्दर बन्यव कश्मीर सनातन धर्म युवक सभायिहुंद तर्जुमान। 1966 ई. मंज़ आव रोज़नामुॅ बनावनुॅ तुॅ बन्यव युवक सभायि हुंद आफिशल आरगन। 1988 ई० ताम ओस नेरान, पतुॅ गव बन्द।

नया संसार : यि हफतुॅवार उर्दू अखबार रूद 1938 ई० प्यठुॅ 1947 ई० ताम चलान। ग्वडन्युक अडीटर ओसुस जय नाथ, पतुॅ दीना नाथ मस्त, तुॅ आखरस प्रेम नाथ कना।

हफतवार खिदमत् : 1938 ई० अन्दर द्राव उर्दूहस अन्दर सिरीनगरुॅ। गुलाम रसूल आरिफ तुॅ अहमद खां आऽसिस ग्वडनिकय् एडीटर तुॅ सरपरस्त। 1940 ई० अन्दर बन्यव नेशनल

कांफ्रंसुक आफिशल आरगन। 1941 ई० अन्दर आव रोज़नामुँ बनावनुं। अम्यक्यव अडीटरव मंज़ आऽस्य् हकीम गुलाम मुहीदीन, मोलाना मुहमद सयद मसूदी (नेशनल कांफ्रंसुक जनरल सक्रेटरी युस 1988 अन्दर फोत सपुद), पीर अब्दुल अहदशाह, गुलाम अहमद कशफी, अली मुहमद खां। 1948 ई० अन्दर आव पंडित नंदलाल वातल अम्युक अडीटर बनावनुं युस अथ 1988 ताम बदस्तूर रूद (वातल साऽब गुज़रेयि मायग्रेशनि पतुँ जमि)। यलि मुहमद शफी कुरैशयन 1967 ई० अन्दर कऽशीरि अन्दर कांग्रेस शाख खूज तुँ सादिक साऽब बनेयि वज़ीरि आला, खऽदमत बन्यव कांग्रेस पार्टी हुंद जम्मू कशमीरस अन्दर आफिशल आरगन। वातल साऽबनि वक्तुँ रूद यि अखबार कऽशीरि अन्दर सरस तुँ खासुँ आम आऽस्य अथ बडुँ चावुँ सान परान। व्वन्य् यनुँ कऽशीरि अन्दर मिलिटन्सी शुरु गंयि 1990 ई० अन्दर यि अखबार ति गव अडुँखऽश्य।

कश्मीर क्रॉनिकल : 1939 ई० अन्दर को'ड गाशिलाल कोलन सिरीनगरुँ प्यठुँ। कमुँयकाऽल्य् गव रहमति हक।

कुकडूं कूं : यि कोशुर हफतुँवार अखबार को'ड पंडित पी कोलन 1939 ई० अन्दर शहरि सिरीनगरुँ प्यठुँ। यि ओस काऽशरिस अन्दर ग्वडन्युक तन्ज़ुमिज़हुक अखबार। केंह शुमारुँ नीरिथ गव परनवाल्यन हुँज़ि कमी किञ बन्द।

साप्ताहिक चन्द्रोदय : यि हिन्दी हफतुँवार अखबार द्राव सिरीनगरुँ प्यठुँ 1939 ई० मंज़ तुँ सरपरस्त ओसुस दुर्गा प्रशाद काचरू। यि ओस अऽलिम, अदब तुँ हिकमतस प्यठ बडुँ मियाऽरी तुँ आल्यमानुँ मजमून छापान। केंह शुमारुँ नीरिथ गव बन्द। अमि अखबारुक एडीटर ओस प्रो० पी० एन पुष्प। पुष्प साऽब यिम 1997 ई. अन्दर मायग्रेशनि पतुँ दिलि गयि स्वर्गवास। पुष्प साऽब आऽस्य बडि पायिक्य आऽलिम तुँ काऽशरि जबाऽन्य हुँद्य पायि बऽड्य माऽहिर तुँ कलमकार। काऽशरि जबाऽन्य हुँज़ुँ डिकशनरी छे' तिहुंद बो'ड द्युत। पंडित गोबिन्द भट्ट शास्त्री ति ओस अम्युकँ दो'यिम अडीटर। दपान अखबारस द्रायि आऽठ शुमारुँ।

मुसलिम पंद्रा रोज़ा : यि पंदाहि द्वो'ह्य नेरन वोल उर्दू अखबार छु 1940 ई० अन्दर दीनी ताऽलीम मुसलमानन अन्दर फाऽलावनुँ बापथ कडनुँ आमुत। ग्वडन्युक अडीटर ओसुस गुलाम

नबी मुबारकी। यि छु जमीयत अहलेहदीस कश्मीरुक आफिशल आरगन। यि छु वुनि ति नेरान।[1]

हफ्तरोज़ा किशतीबान : 1940 ई० प्यठुँ रूद 1942 ई० ताम सिरीनगरुँ हफतुँवार उर्दूहस मंज़ नेरान। एडीटर ओसुस अब्दुल गफार चापरी। यि ओस हांऽज़न हुंद तर्जुमान। रियासतस अन्दर खासकर कऽशीरि अन्दर सयाहतस व्यथबव दिनुँ खाऽतरुँ तुँ हांऽज़ बरादरी हुँद्य तकलीफ सरकास्स ब्रोंठ कुन थावनुँ बापथ रूद कूशिश करान।

हफ्तरोज़ा पैगाम : 1939 ई० अन्दर आयेयि शेख मुहमद अब्दुला सुंज़ि सरबराऽही तल बनावनुँ आमुँच़ मुसलिम कांफ्रंस नेशनल कांफ्रंसस अन्दर तब्दील करनुँ। केंह मुसलमान गऽयि नुँ अथ सूँत्य मुतफिक तिमव थऽव मुसलिम कांफ्रंस ज़मात काऽयिम, सरपरस्त ओसुस मोलवी यूसुफ शाह।

''हफ्तरोज़ा पैगाम'' आव 1940 ई० अन्दर सिरीनगरुँ प्यठुँ कडनुँ अडीटर ओसुस मुहम्मद यूसुफ कुरैशी तुँ निज़ामुदीन चिस्ती। यि ओस मुसलिम कांफ्रंसुक नज़रिया लूकन ताम वातनावान। शे'न वऽरयन पकिथ गव 1946 ई० अन्दर बन्द।

हिमायत : यि हफ्तुँवार उर्दू अखबार को'ड़ प्राणनाथ मठाहन 1940 ई० अन्दर शहरि सिरीनगरुँ प्यठुँ। केंच़व शुमारव पतय गव बन्द।

गाश : यि हफतवार काऽशरि जबाऽन्य अन्दर नेरन वोल पूँचिम अखबार को'ड महमद अमीन इबिन महजूरन 1940 ई० अन्दर सिरीनगरुँ प्यठुँ। मुहमद अमीन ओस महजूर साऽबुन फरज़ंद। केंच़य शुमारुँ नीरिथ गव बन्द।

हफतरोज़ा हिमालय : यि हफतुँवार उर्दू अखबार को'ड 1941 ई० अन्दर शहरि सिरीनगरुँ प्यठुँ पंडित नन्दलाल वातलन युस पतुँ खऽदमतुक मशहूर अडीटर रूद। हिमालयिक द्रायि केंह शुमारुँ तुँ गव बन्द।

हफतवार कश्मीर सेंटिनल :– यि हफतुँवार अखबार द्राव शहरि सिरीनगरुँ प्यठुँ 1941 ई० अन्दर। अडीटर ओसुस जानकीनाथ ज़ुतशी युस पतुँ डारेक्टर महकमा इतलाआत बन्यव। यि अखबार को'ड ज़ुतशी साऽबन 1943 ई० ताम। पतुँ कुनुन मीरवाऽयिज़ मौलवी मुहमद यूसुफ शहस सिरिफ त्रे'न हतन (300)

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1. यि छुनुँ व्वन्य् नेरान ति क्याज़ि अथ छि मज़हबी शिदतपसंदी तुँ दहशतगर्दी बडावनुँ बापथ पाबंदी लागनुँ आमुँच़।

– ०० जौहर ००।

रो'पयन बमय जुमलुँ हकूक व स्टेशनरी ति। केंचि काऽल्य गव बन्द।

व्वन्य् छु जमि प्यठुँ पनुन कशमीर आरगनायज़ेशन अमि नाऽव्य अखबार अंग्रीज़ियस मंज़ शाया करान। यि छु बे' गरुँ गाऽमत्यन काऽशर्यन बटन हुंद तर्जमान। यि छु मायग्रंट बटन हुंदि खाऽतरुँ कऽशीरि अन्दर अलग हिसुँ (Homeland) मंगान तुँ यिहुँदी तमाम मेसलुँ तुलान। डा० अग्निशेखर छु अम्युक सरपरस्त।

हफतवार सुधार : 1942 ई० प्यठुँ रूद 1953 ई० ताम उर्दूहस अन्दर सिरीनगरुँ प्यठुँ नेरान। ग्वडुँ ओसुस राधाकृष्ण पूरबी तुँ पतुँ प्रेमनाथ मटास एडीटर। यि ओस कऽशीरि अन्दर बुहुर्य बरादरी हुंद तर्जुमान। अथ बरादरी अन्दर समाज सुदार तुँ फलाहुबे'हबूद ओस अम्युक मकसद।

इन्कलाब : यि हफतुँवार उर्दू अखबार द्राव सिरीनगरुँ 1942 ई० अन्दर। अडीटर ओसुस दीनानाथ कातिब। केंह शुमारुँ नीरिथुँय गव बन्द।

न्यू कशमीर : यि हफतुवार अखबार युस शहरि सिरीनगरुँ 1942 ई० अन्दर शाया सपुद, रूद 1948 ई० ताम बाकाऽदगी सान नेरान। अडीटर ओसुस सोमनाथ तिकू।

हफतवार तबीब : यि हफतुँवार उर्दू अखबार द्राव 1942 ई० अन्दर सिरीनगरस मंज़ यि ओस हकीम बरादरी हुंद तर्जुमान। अडीटर ओसुस पंडित काशीनाथ हकीम। अथ अन्दर ओस यूनाऽनी किहो आयुर्वैदिक यलाजस मुतलक बे'मारे'न हुंद तऽरीकय यलाज नेरान। अमि अलावुँ हकीमन हुंद्य मसलुँ तुलान। यि गव केंह काल चलिथ बन्द।

हफ़तवार निशात : यि हफतुँवार उर्दू अखबार द्राव 1943 ई० अन्दर सिरीनगरुँ अडीटर ओसुस राधाकृष्ण पूर्बी। 1945 ई० अन्दर गव बन्द।

हफतवार रोशनी : यि हफतुँवार उर्दू अखबार को'ड सिरीनगरुँ प्यठुँ 1943 ई० अन्दर अज़ीज़ कश्मीरियन। यि छु काऽदयानी फिरकुक तर्जुमान। वुनि छु नेरान, 1976 ई० अन्दर आव रोज़नामुँ बनावनुँ।

अखबारन हुँज़ तवारीख छे' बऽड। बुँ करुँ कूशिश यि अन्द वातनावनुँच। बाक्य कुँस्त ति यिन कडनुँ, तुहुंद छु अथवास ज़ो'रूरत।

1694, Kong Posh,
Jain Nagar, Karala, Delhi - 110 081

गज़ल

जवाहर लाल सरूर

दम फुट्य् छे' आदम ज़ाथ तला कर चुँ कथा कर।
ज़ेनुन यि छुय दर्जाथ तला कर चुँ कथा कर॥
बे वायि वुहान नार छुम मंदोरि मनचि अज़।
अबतर गॅमित्य् हालाथ तला कर चुँ कथा कर॥
सॅदरस छि व्वथान आबुँ मलर दिल मे' ब्रमान छुम।
रथि खार अॅज़िच राथ तला कर चुँ कथा कर॥
गुलि मेठि दितिम-गम मे' अज़ बे' वायि ज़मानन।
फलवॉय गॅयि बुतराथ तला कर चुँ कथा कर॥
पॅच वावुँ रिंगा दारि किन्य् ये'लि सोंतुँ कालुँच ज़ांह।
व्वतलिथ मे' आयि जज़बात तला कर चुँ कथा कर॥
मस खॉस्य् अॅछव चॉव्य्थक अज़ ताम खबर कूॅत्य्।
कूॅत्यन चे' दिचुँथ माथ तला कर चुँ कथा कर॥

New Colony Garhi,
Udhampur - 182 121

गज़ल

मोती लाल मसरूफ

वछ ल्वतिहे कथ कर ड्यकुँ मुचरिथ।
तर यूर्य् मे' निश तर ड्यकुँ मुचरिथ॥
गुमनॉविथ वुठ फॅल्य् पोशि चमन।
र्वनि दामानस जर ड्यकुँ मुचरिथ॥
शहमॉर्य् ज़ुलुफ यिनुँ अथुँ त्रावख।
मन्ज़ूर मे' अथुँ शर ड्यकुँ मुचरिथ॥
पतुँ लीखिथ थावख कथ म्यॉनी।
वतुँ ताम सनम गर ड्यकुँ मुचरिथ॥
च्यथ रॅछ कर नतुँ तॅम्य् म्यॉनी ज़ांह।
हुसनुँच चुँ पयंबर ड्यकुँ मुचरिथ॥
ही तनि छुय सोंतुक रंग वनवान।
पर म्यॉन्य् गज़ल पर ड्यकुँ मुचरिथ॥
मसरूफुँ ! गॅनीमथ रुम खंड बे'ह।
शर बासि नुँ ज़ांह शर ड्यकुँ मुचरिथ॥

C/O T.N. Kandhroo
Gurah Bernai Road
Bantalab, Jammu.

औतार हो गामी

नंद लाल ओस गरि नेरवुन सोंचान :

''अथ जठकुँ सिनिस नुँ मजुँ यिवान। छुना सलाह अज़े ह्यॅमु बुँ स्वनुँ पुजिस सिन्य् क्युलवाह। द्यव मजुँ ह्यू बासि तुँ कॅशीरि हुँदि सिन्युक लोल चलि। पतुँ क्या र्‌वपयि दॅह वुह ज़न प्यन ज़्यादुँ। यां गव डी०ए०कुँस्तुक एलान को'रुख नुँ''।

यि सूंचिथ द्राव सु स्यो'द स्वनुँ पुजनिस वानस कुन। स्वनुँ पुजिस आसुँ जुँ रानुँ अवेज़ान। अख ऑस कटुँ सुँज़ तुँ ब्याख गबि हुँज़। आम ग्राकस कति यियि यि पछान ज़ि गबि रान क्वसुँ छे' तुँ कटुँ रान क्वस। मगर नंद लाल ओस पॅतिमि आथवारि हुंद तस तो'र दूरे'य फिकरि। यिथुय यि स्वनुँ पुजनि वानुँ पे'न्जि निश वोत स्वनन कॅर दूरे'य सलाम :

''ओहो पंडित नंद लाल तिक्कू सॉब छा वारय। वॅनिव माहरा ! माज़ कोताह छु थावुन ? बखुदा यिनय नॅव्य् दंद।''

तुँ ह्यचान गबि रानि स्युन चटुन मगर अरचुँ काल नंद लाल वो'थुस :

''मे' वन नंदय मगर स्युन दिम हुमि कटुँ रानि मंज़य। नंदस नुँ थॅन्य् कॆंह।''

स्वनुँ पुजिस गो'व ले'जि चो'क ह्यू बुथ।

H.No. 31, Lane 5,
Lower Bernai Jammu.
P/O Muthi- 181205

चुताऽश्य् चाखुँरि

मकतूम मास्टर, जय कृष्ण रैना

(1)

वऽटिथ दामन खऽटिथ ज़न ब्यूठमुत दय।
छ़ऽटिथ शीरिथ तऽमिस म्वकल्योमतुय वय॥
तवय पूज़ा करान बे'यि सऽजदुँ यिथ पाऽठय।
अंदर मंदरन मऽशीदन रफलुँ हय-हय॥

(2)

फुलय लऽजमुँच छे' कलशन-कोफुँनुँय अज़।
गिरहव रुसतुय छि मेनान खोफ़नुँय गज़॥
यि छा फूजी छु किनुँ मकतूम मिलिटंट।
स्वंदर रे'शिवारि मंज़ हुसनस तुलान हज़॥

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(3)

हितन हाचन सु ज़ागान क्याज़ि बदकार।
बुँ जिगरस मंज़ रऽटिथ छुस तुलुँ त्यंगल नार॥
कुनुय फ्वख यो'द दिमस बऽल्य् चुँन्य् गछे़स सूर।
पतो कुस हावि कस करगिल तुँ कंदहार॥

(4)

दिवान बारव रिवान कोशुर अंबुँर्य् चूंठ।
बचाऽव्यतव हे मे' त्राऽव्यतव प्यठुँ पनुँन्य् लूंठ॥
मऽतिथ मिलटन्ट छु रंगुँफ़्युर यिनुँ गछ़्यम टंग।
रछ़्युम मकतूम तिमन निश यिम छि मुजि वूंठ॥

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Q. No. 4, Old SMG, Ihata Amar Singh,
Kachi Chhawni, Jammu - 180 001

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आराधना

—*अमर नाथ दर*

1. दितम दर्शुन मे' छम चाऽन्य प्रय,
   स्वमनुॅ पूज़ा बऽ चे़'य करुॅहय।
   परम दामुक दितम मे पय,
   स्वमनुॅ पूज़ा बऽ चे़'य करुॅहय॥

2. को'रुथ चे़'य पूरुॅ अनुग्रेह मे,
   पनुन टोठ म्वख मे' होवथम चे़।
   अऽछन तल आयि हम सुबुॅ हय,
   स्वमनुॅ पूज़ा बऽ चे़'य करुॅहय॥

3. 'कलस प्यठ शूबुॅवुन पलुॅवाह,
   लगान माऽऱ्य मंऽज़ तुॅ क्याह जलवाह।
   बिहिथ आऽसुॅख चुॅ अंदामय,
   स्वमनुॅ पूज़ा बऽ चे़'य करुॅहय॥

4. रुतुय रुत माऽज मे' स्वरुॅनावतम,
   मनस मंज़ दुॅय मुॅ थवुॅनावतम।
   करय सोरुय चे़' अर्पनय,
   स्वमनुॅ पूज़ा बऽ चे़'य करुॅहय॥

5. यितम दितम मे' बो'ड वरदान,
   बऽ मानव रुत बनुॅ हाऽ इन्सान।
   फिरान रोज़ुॅ चाऽन्य सुमुॅरनय,
   स्वमनुॅ पूज़ा बऽ चे़'य करुॅहय॥

6. चुॅ ज़गुॅतुॅच माऽज छख ज़ाला,
   चे़' छारान वोत मे' यऽचकाला।
   चरन चाऽन्य रोज़ुॅ पूज़ानय,
   स्वमनुॅ पूज़ा बऽ चे़'य करुॅहय॥

7. यि ब्रह्मन ज़न्म छुम प्रोवमुत,
   ओ'मुक महिमा छुथम बोवमुत।
   कृपा क्याहताम मे' छम ओरय,
   स्वमनुॅ पूज़ा बऽ चे़'य करुॅहय॥

8. भगवान जियन गऽज़ुंरुनस बो दास,
को'रुन शायद मे' प्यठ विशवास।
कृपा चाऽनी गऽयम तवय,
स्वमनुॅ पूज़ा बऽ चे़'य करुॅहय॥

9. रुॅचर ज़गतस चुॅ माऽज जल कर,
चुॅ पानय बनतुॅ असि रहबर।
करान रोज़य चे'यी प्रनय,
स्वमनुॅ पूज़ा बऽ चे़'य करुॅहय॥

10. 'अमर' चोनुय स्वरान नामय,
चे़' पूज़ान रोज़ि ने'श्कामय।
स्वफल गऽछ़यतन यि म्योन वे'नय,
स्वमनुॅ पूज़ा बऽचे़ करुॅहय॥

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मिनी अफसानुॅ

–विजय सागर

पाश कालोनी हुंद वाश को'डमुत मकानुॅ गव तयार। सरकॉर्य् क्वकर फारमुॅक्य् ठूल मकानस लागनुॅ पतुॅ ये'लि ठूलुॅ कंजि पब्लिक वर्कस ट्रकि बरान-बरान पे'यि मॉलिकस मो'ज़ूरस कुन नज़र तुॅ प्रुछ़नस :

"यि क्या थोवुथ लोंचि गॅन्डिथ ?"

"क्या कहत हो..... मा .... लिक ?"

कुनी चपाथ कॅडनस तुॅ लोंचि गो'न्डमुत ठूल प्यव पथर तुॅ सॉरिसुॅय वॅछ़ गांद। मॉलिकन थो'व नस्ति थो'प .... मो'ज़ूरस फॅट्य अॅश गंड तुॅ वो'ननस :

"ई का हम बजार से लावत है। हम मजूरी करत है .... चोरी नाही ......।"

मॉलिक गव हय बुंगुॅ ह्यू तुॅ लो'ग सोंचानि,

'चूर छा यि .... किनुॅ .... बुॅ?'

359-Mishriwala,
Jammu-181206

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